PĀḶIVYĀKARAṆASAṄGAHA

MANUAL OF PĀḶI GRAMMAR (I)

BOOK B: Basic Pāḷi Reader Of Nouns

By: **Ashin THITZANA**

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By: **Ashin THITZANA**

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DEDICATION

This book is dedicated, in utmost respect and humility, to

Sakyamuni Sabbaññū Buddha

whose perfect enlightenment, perfect holiness of the spirit and conduct, infinite compassion, infinite goodwill, analytical teachings arising from fathomless wisdom have guided countless beings on their journey to attain the enlightenment, purity, holiness, enduring peace, bliss and eternal liberation from the endless suffering.

KEY ROMAN NUMERAL TABLES
(1-100)

1 = i	26 = xxvi	51 = li	76 = lxxvi
2 = ii	27 = xxvii	52 = lii	77 = lxxvii
3 = iii	28 = xxviii	53 = liii	78 = lxxviii
4 = iv	29 = xxix	54 = liv	79 = lxxix
5 = v	30 = xxx	55 = lv	80 = lxxx
6 = vi	31 = xxxi	56 = lvi	81 = lxxxi
7 = vii	32 = xxxii	57 = lvii	82 = lxxxii
8 = viii	33 = xxxiii	58 = lviii	83 = lxxxiii
9 = ix	34 = xxxiv	59 = lix	84 = lxxxiv
10 = x	35 = xxxv	60 = lx	85 = lxxxv
11 = xi	36 = xxxvi	61 = lxi	86 = lxxxvi
12 = xii	37 = xxxvii	62 = lxii	87 = lxxxvii
13 = xiii	38 = xxxviii	63 = lxiii	88 = lxxxviii
14 = xiv	39 = xxxix	64 = lxiv	89 = lxxxix
15 = xv	40 = xl	65 = lxv	90 = xc
16 = xvi	41 = xli	66 = lxvi	91 = xci
17 = xvii	42 = xlii	67 = lxvii	92 = xcii
18 = xviii	43 = xliii	68 = lxviii	93 = xciii
19 = xix	44 = xliv	69 = lxix	94 = xciv
20 = xx	45 = xlv	70 = lxx	95 = xcv
21 = xxi	46 = xlvi	71 = lxxi	96 = xcvi
22 = xxii	47 = xlvii	72 = lxxii	97 = xcvii
23 = xxiii	48 = xlviii	73 = lxxiii	98 = xcviii
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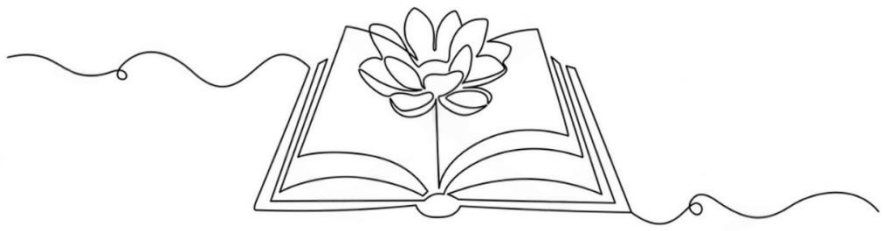

LESSON 1

MASCULINE GENDER NOUNS PĀḶI READER

PRELIMINARY NOTES

For easy understanding of sentences,

(1) All **example words are shown in a larger font size** to highlight them.

(2) Sentences are **translated word for word first** to individualize the literal meaning of each word based on the order of their position.

(3) Then, a **clearer smooth translation of the whole sentence is shown alongside**.

(4) In some cases such as the instrumental, ablative and locative singular cases etc., there are more **than one applicable example word-forms shown together in the sentence**. It should be noted that **in actual sentence writing, only one word-form can be used**.

(5) In the sentence of some nouns, **there are words shown intentionally underlined**. The purpose of having those words underlined is to show the students some **basic rule of syntax** in their initial phase of Pāḷi sentence study. Those underlined words are the companion pair of the noun in the relevant lesson serving as either **modifier** or **modified**. The modifier is called *visesana* which means modifier, adjective. The modified, the companion word of adjective is known as *visesya* or *visesitabba* which means the modified. Both modifier and modified words are required to be (1) in the same gender, (2) in the same case (3) in the same number as a rule even though there are some exceptions to this rule.

Pāli Verbs

Basic Brief Facts regarding Pāḷi verbs:

Here is how an *ākhyāta* Pāḷi verb is structured: root+affix+verb-ending
Exception: Some structurally simple verbs do not have affixes in then.
Example: **gacchati** (he) goes.
the **break-down of this verb**: **gamu+a+ti** [**m** changed to **cch**].

Prefixes

Sometimes, a verb may be prefixed with various kinds of prefixes such as **pa**, **pati** and **ā** etc. Please refer to twenty prefixes known as upasagga-particles shown in Sutta 221, Kaccāyana Pāḷi Grammar, English Translation. See the prefixed verb examples below. Prefixes **ā**, **vi**, **pati** are shown underlined.

PREFIXED VERB EXAMPLES:

āgacchati-(he) comes. **Word break-down: ā√gaccha+ti**
viharati-(he) lives. **Word break-down: vi√hara+ti**

Sometimes, it may be prefixed with **two** or more prefixes.
Example: **paccāgacchati**-(He) comes back.
Word break-down: pati+ā√gaccha+ti. (**ti** of **pati** changed into **c** per rule 19 and one extra **c** is added per rule 28).

NIPĀTA-PREFIXES

Sometimes, a verb may be prefixed with a few *nipāta*-particles such as **sacchi**-being a witness, **pātu**-vividly. Examples:
Sacchikaroti-(He) attains, witnesses. [**sacchi√kara+o+ti**]
Pātubhavati-(It) appears vividly. [**pātu√bhū+a+ti**]

Basic Rule of Sentence writing

There should be two kinds of corresponding harmony in a sentence. They are:

(1) Harmony Between the Modifier word and the modified word.
(2) Harmony Between the Subject and verb.

The Modifier and the modified

(a) The modifier is a word which modifies the nature, quality or characteristic or the amount of a noun such as pretty, good, stupid, wise, two etc. This modifier is known as *visesana* in Pāḷi, termed as adjective in English. [**vi**-specially√**sesa**-to remain distinguished+**yu**-suffix which changed to **ana**. *Visesana* means 'something which distinguishes']

(b) The modified is the word which has the quality and characteristics as indicated by its modifier word. It is known in Pāḷi as *visesya* or *visesitabba*. [**1-vi√sesa+ṇya**, **ṇ** is erased as a rule, **2-vi√sesa+i+tabba**, both are kita-nouns. *Visesya* & *visesitabba* means 'something being made distinguished'].

BASIC RULE OF PĀḶI SYNTAX

Both modifier and modified words, as a basic rule of syntax, are required to have:

(a) the same gender
(b) the same noun-case
(c) the same numbers to each other.

This may seem a bit challenging for a beginner. But it is quite easy to follow this rule and apply it in the actual sentence writing. If a student can read and understand all the sample sentences shown in this reader with keen interest and persistent effort, both modifier and modified words and the way they are positioned in a sentence are clearly noticeable and easy to understand because necessary clarification is provided in each lesson.

The practical immersion into the sentences will help the students learn this rule effortlessly. There is no need to be confused about this basic rule of syntax. It is not such a complex matter because practically going through the sentences of this reader will clarify this rule.

SUBJECT OR THREE PERSONS

In Pāḷi, the subject is called *purisa* which means person. Like in English, Pāḷi has three persons. Three persons, as a rule of syntax, are required to be paired together with its relevant verbs as shown in the table. Thus, there will be a corresponding harmony between the subject and its verb.

Here is how to pair each person with applicable verb-ending:

(1) First person singular is to be paired with first person singular verb-ending. First person plural is to be paired with first person plural verb-ending.
(2) Second person singular is to be paired with second person singular verb-ending. Second person plural is to be paired with second person plural verb-ending.
(3) Third person singular is to be paired with third person singular verb-ending. Third person plural is to be paired with third person plural verb-ending.

Therefore, it is quite necessary to know the relevant match of persons and its applicable verb-endings repeatedly.

Below is a brief explanation of three persons.

(1) First Person

ahaṁ-I, **mayaṁ**-we

(2) Second Person

tvaṁ-you, **Tumhe**-you (plural)

(3) Third person

So-that person, i.e. he,	**Te**-those persons, i.e. they.
Sā-that lady, i.e. she,	**Tā, tāyo**-those ladies, i.e. they.

Buddho-Buddha,	**Buddhā**-Buddhas,
Puriso, **Naro, Manusso**-man,	**Purisā**, **Narā**, **Manussā**-men,
Rukko-tree,	**Rukkhā**-trees,
Cittaṁ-mind,	**Cittāni**-many minds.

Note: Anything and anyone, excluding the first and second persons, is classified as the third person regardless of being animate or inanimate because it is something we used to refer to in everyday spoken language and written literature. So, the list of third person is endless.

VERBS

There are eight modes and eight verb-endings as explained in the Pāḷi Grammar.

In this Pāḷi reader, only **four easy modes** and their **verb-endings are shown** in the sentences of this book to make it simple and easy to learn for most beginners. There are also other types of verbs known as *kita*-verbs used in wider areas of Pāḷi texts. But it is not yet necessary to learn them at this beginning stage of learning. In addition to four easy modes, there may be a few past tense-mode verbs (such as *ajjattanī*) used in the sentences of this reader. Clear explanations of sentences and words are provided to make the study of Pāḷi smooth and easy for beginners.

HERE ARE FOUR MODES AND VERB-ENDINGS:

(1) Present Mode called Vattamāna (used to express an action or as a simple statement of an event in the present tense mode). There are **six verb-endings** in this present mode. They are: **ti**, **anti**, **si**, **tha**, **mi** and **ma**.

Sample Verbs:

Person	Singular	Plural
3	gacchati	gacchanti
2	gacchasi	gacchatha
1	gacchāmi	gacchāma

(2) Pañcamī Mode (Imperative) (used to express request, command, praying and wishes, no specific time).
There are **six verb-endings** in this mode. They are: **tu**, **antu**, **hi**, **tha**, **mi** and **ma**.

Sample Verbs:

Person	Singular	Plural
3	gacchatu	gacchantu
2	gacchāhi	gacchatha
1	gacchāmi	gacchāma

(3) Sattamī Mode (Optative) (used to express permission, thinking, possibility, obligation and hypothetical scenario).
There are **six verb-endings** in this mode. They are: **eyya**, **eyyuṁ**, **eyyāsi**, **eyyātha**, **eyyāmi** and **eyyāma**.

Sample Verbs:

Person	Singular	Plural
3	gaccheyya	gaccheyyuṁ
2	gaccheyyāsi	gaccheyyātha
1	gaccheyyāmi	gaccheyyāma

(4) Future Mode called Bhavissanti (used to express future and would-be condition).
There are **six verb-endings** in this mode. They are: **ssati**, **ssanti**, **ssasi**, **ssatha**, **ssāmi** and **ssāma**.

Sample Verbs:

Person	Singular	Plural
3	gacchissati	gacchissanti
2	gacchissasi	gacchissatha
1	gacchissāmi	gacchissāma

Note: There is an inserted **i** in front of all these future-mode verb-ending applicable through rule 516.

Here is a sample method on how to pair six verb-endings with three persons:

(1) Third person singular> **ti**.

Third person plural> **anti** (Usually, **a** is erased in most cases).

(2) Second person singular> **si**.

Second person plural> **tha**

(3) First person singular> **mi**.

First person plural> **ma** (Usually **mi** and **ma** are preceded by **ā**).

Note: See the accompanying table to understand pairing of the remaining modes. Also refer to Kaccāyana Pāḷi Grammar, English translation for a more detailed information regarding *ākhyāta*-verbs. Now, see this simplified table to have a clear picture of how the relevant persons and their applicable verb-endings are to be properly and correctly used together in a sentence according to each specific mode. Being able to pair three persons with their relevant verb-endings will help a student understand Pāḷi sentences quite easily.

Persons & their relevant verb-endings

Mode	Third Person		Second Person		First Person	
Vattamāma (Statement of an event in the present)	Sg	Pl	Sg	Pl	Sg	Pl
	ti	**anti** (**a** is sometime**s** erased)	**si**	**tha**	**mi** (preceded by **ā**)	**ma** (preceded by **ā**)
Pañcamī (Prayer, wish, request command)	**tu**	**antu** (**a** is sometimes erased)	**hi** (preceded by **ā** sometimes)	**tha**	**mi** (preceded by **ā**)	**ma** (preceded by **ā**)
Sattamī (potential)	**eyya**	**eyyuṁ**	**eyyāsi**	**eyyātha**	**eyyāmi**	**eyyāma**
Bhavissanti (future)	**ssati** (**i**+ssati) (Mostly preceded by **i**)	**ssanti** (**i**+ssanti)	**ssasi** (**i**+ssasi)	**ssatha** (**i**+ssatha)	**ssāmi** (**i**+ssāmi)	**ssāma** (**i**+ssāma)
Note: As all **sattamī** mode verb-endings have vowel-initial **e**, the last consonant of the root must be merged to that vowel. E.g., **Kareyya [kar+eyya], Kareyyuṁ [kar+eyyuṁ]** etc.						

LESSON 2

MASCULINE GENDER NOUNS
Puṁliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (I)
Purisa-group Reader

Purisa-man

Literal translation, abbreviated LT and smoothed-out translation are shown alongside where necessary. In literal translation, some English translation may be against the normal style of English because some unnecessary preposition such as "to, with, for, from, of, in, or at" are included. Please note that this unconventional translation is intentionally done to highlight the case-ending of each word being translated.

Read the following sentences.

(ns) **Puriso gāmaṁ gacchati.** [**gamu**-to go**+ti**]
[LT] Man, to village, goes.
i.e. Man goes to village.

(np) **Purisā gāmaṁ gacchanti.**
[LT] Men, to village, go.
i.e. Men go to village.

(vs) **Bho Purisa, Bho Purisā tvaṁ gāmaṁ āgacchāhi!**
[**ā√gamu+hi**, *pañcamī* mode]
[LT] Oh Man! you (singular), to village, come.
i.e. Come to village man!

(vp) **Bhonto Purisā, tummhe gāmaṁ paccāgacchatha!**
[**pati**, **ā√gamu+tha**, *pañcamī* mode]
[LT] Oh Men! you (plural), to village, come back.
i.e. Come back to village you men!
Note: hi and **tha** are command, *pañcamī*-mode, second person singular and plural verb-endings. **paccāgacchatha**=come back, **pati**-back, **ā**-toward, **√gamu+tha**. **ti** of **pati** changed to **c** per 19 and augmented per 28>**paccāgacchati**.

(as) **Buddho Purisaṁ dhammaṁ deseti.**

[LT] Buddha, to man, to Dhamma, preaches.

i.e. Buddha preaches Dhamma to man.

Note: deseti=preaches, teaches, **disa**-to utter, **+ṇe+ti**. **i** of **disa** changed to **e**, **ṇ** of **ṇe** erased>**deseti**.

(ap) **Buddho Purise dhammaṁ deseti.**

[LT] Buddha, to men, to Dhamma, preaches.

i.e. Buddha preaches Dhamma to men.

(is) **Purisena saddhiṁ bhikkhu dhammaṁ katheti.**

[LT] With man, together, monk, to Dhamma, talks/discusses.

i.e. Monk talks Dhamma together with man.

Note: (1) **katheti**=**katha**-to say, **+ṇe+ti**,

(2) **saddhiṁ**-together, a *nipāta*-particle.

(ip) **Purisehi, Purisebhi saddhiṁ bhikkhu dhammaṁ katheti.**

[LT] With men, together, monk, to Dhamma, talks.

i.e. Monk talks Dhamma together with men.

(ds) **Purisassa, *Purisāya bhikkhu dhammaṁ deseti.**

[LT] For man, the monk, to Dhamma, teaches.

i.e. Monk teaches Dhamma for the man.

(dp) **Purisānaṁ bhikkhu dhammaṁ deseti.**

[LT] For men, the monk, to Dhamma, teaches.

i.e. Monk teaches Dhamma for the men.

(abs) **Purisasmā, Purisamhā, Purisā bhikkhu piṇḍapātaṁ labhati.** [**labha**-to get**+a+ti**]

[LT] From man, monk, to food, gets.

i.e. Monk gets food from the man.

(abp) **Purisehi, Purisebhi bhikkhū piṇḍapātaṁ labhanti.**

[LT] From men, monks, to food, get.

i.e. Monks get food from the men.

(gs) **Purisassa dhanaṁ añño naro icchati.**
[**isu**-to wish**+ti**, final **s** of the root changed **cch**]
[LT] Of man, to wealth, other, man, wants.
i.e. The other man wants the wealth of man.

(gp) **Purisānaṁ dhanaṁ añño naro icchati.**
[LT] Of men, to wealth, other, man, wants.
i.e. The other man wants the wealth of men.

(ls) **Purisasmiṁ, Purisamhi, Purise buddho anukampati.**
[**anu√ kapi**-to shake**+a+ti**]
[LT] In man, Buddha, sympathizes.
i.e. Buddha sympathizes with the man.

(lp) **Purisesu buddho anukampati.**
[LT] In men, Buddha, sympathizes.
i.e. Buddha sympathizes with men.

WORD-BUILDING EXERCISE

Please try to build similar nouns in various cases using these words chosen from the verse:
Buddha, Dhamma, Nara, Gāma, Goṇa, and **vihāra**-temple, building, (not shown in the verse).
By practicing the declension of these words in each case, one can gradually develop word-building skills.

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Now, here are some more sentences using frequently found words of masculine gender nouns.
Words: **Buddho, sammāsambuddho, dhammo**

Reading Exercise:

(ns) **Amhākaṁ bodhisatto anuttaraṁ sammāsambodhiṁ abhisambujjhitvā buddho hoti.**
[LT] Our, Buddha-to-be, to unmatched, to the perfect knowledge of enlightenment, having specially known, enlightened one, becomes. [**Anuttaraṁ** is modifier of **sammāsambodhiṁ**].
i.e. Our bodhisatta becomes Buddha after having specially known the unmatched perfect knowledge of enlightenment (**anuttara sammāsambodhi**).

(np) **Sammāsambuddhā lokassa hitāya sukhāya uppajjanti.**

[LT] Perfectly enlightened Buddhas, of the world, for the wellbeing, for happiness, arise.

i.e. Perfectly enlightened Buddhas arise for the wellbeing and happiness of the world.

Note: (1) **bodhisatto**=Buddha-to-be, an aspirant of Buddhahood, a term referred to our Buddha before He becomes a Buddha, a **purisa**-group noun. (2) **sammāsambodhiṁ**=the perfect knowledge of enlightenment. **sammā**-truthfully, **saṁ**-self √**budha**-to know, **+i+si**, a **kita**-noun of **ratti**-group. (3) **abhisambujjhitvā**=having specially known, **abhi**+**saṁ**-well, **budha + ya + i + tvā**. (4) **sammāsambuddhā**=perfectly enlightened ones by one's own intuitive wisdom. **sammā** is a *nipāta*-particle which means 'truthfully'. **saṁ** is a prefix, *upasagga*-particle which means here 'by oneself'. [**sammā+saṁ√budha+ta+yo**]. **ṁ** of **saṁ** changed to **m** per rule 31.

(vs) **Bho Buddha, Bho Buddhā tvaṁ sattānaṁ dhammaṁ desetu!**

[**disa+ṇe+tu**, *pañcamī* mode]

[LT] Oh Buddha! you (singular), for beings, to Dhamma, teach.

i.e. Oh Buddha! teach Dhamma for beings.

(vp) **Bhonto Buddhā, tumhe dhammaṁ desetha!**

[**desa+ṇe+tha**, *pañcamī* mode]

[LT] Oh Buddhas! you (plural), to Dhamma, teach.

i.e. Oh Buddhas, teach Dhamma!

(as) **Puriso Buddhaṁ dhammānudhammapaṭipattiyā pūjeti.**

[LT] Man, to Buddha, by the practice of following Dhamma, honors/ offers (something with devotion).

i.e. Man honors Buddha by the practice of following Dhamma.

(ap) **Purisā Buddhe dhammānudhammapaṭipattiyā pūjenti.**

[LT] Men, to Buddhas, by the practice of following Dhamma, honor.

i.e. Men honor Buddhas by the practice of following Dhamma.

Note: (1) **dhammānudhammapaṭipattiyā**=by the practice of following Dhamma, a term referred to the practical application of Buddha's noble teachings. **dhamma**-to Dhamma +**anudhamma**-following Dhamma accordingly + **paṭipatti**-practice, **pati√pada+ti+nā**, a **ratti**-group compound-noun. (2) **pūjeti**=honors, **pūja**-to honor**+ṇe+ti**.

(is) **Buddhena saddhiṁ bhikkhu dhammaṁ carati.**

[LT] With Buddha, together, monk, to Dhamma, practices.

i.e. Monk practices Dhamma together with Buddha.

[**carati**=practices. **cara**-to practice, **+a+ti**].

(ip) **Buddhehi, Buddhebhi saddhiṁ bhikkhū dhammaṁ caranti.**

[LT] With Buddha, together, monks, to Dhamma, practice.

i.e. Monks practice Dhamma together with Buddha.

(ds-a) **Puriso Buddhassa dānaṁ deti.**

[**dānaṁ**=act of giving, **dā**-to give, **+yu+aṁ**]

[LT] Man, for Buddha, to alms, offers.

i.e. Man offers alms for Buddha.

(ds-b) **Namo Buddhassa. Namo dhammassa. Namo Saṅghassa.**

[LT] (I) bow for (to) Buddha, (I) bow for (to) Dhamma, (I) bow for (to) Saṅgha.

Note: This is a brief form of paying respect to triple gem using the word **namo**=which means 'to bend oneself in an act of religious piety and devotion'. In case an *ākhyāta*-verb **namati**="to bow" is used, the object words must be in accusative-case. Case-endings are shown underlined.

Examples: **Ahaṁ buddha<u>ṁ</u> namāmi. Ahaṁ dhamma<u>ṁ</u> namāmi. Ahaṁ saṅghaṁ namāmi.**

(dp) **Puriso Buddhānaṁ dānaṁ deti.**

[LT] Man, for Buddhas, to alms, offers.

i.e. Man offers alms for Buddhas.

(abs) **Buddhasmā, Buddhamhā, Buddhā puriso ovādaṁ labhati.**

[LT] From Buddha, man, to instruction, gets.

i.e. Man gets instruction from Buddha.

(abp) **Buddhehi, Buddhebhi dhammaṁ sutvā manussā somanassaṁ labhanti.**

[LT] From Buddhas, to Dhamma, having heard, men, to joy, get.

i.e. Men get joy after having heard Dhamma from Buddhas.

Note: (1) **sutvā**=having heard. **su**-to hear+**tvā**-having, a *kita* gerund-verb. (2) **somanassaṁ**=joy, **sumana+ṇya+aṁ**, a *taddhita*-noun, See Sutta 360.

(gs) ***Buddhassa <u>bhagavato</u> dhammaṁ narā ca devā ca suṇanti.***
[**su**-to listen**+ṇā+anti**]
[LT] Of Buddha, of glorious, to Dhamma, men, also, deities, also, listen.
i.e. Men as well as deities listen to the glorious Buddha's Dhamma (teaching).
Note: bhagavato is modifier of **Buddhassa**.

(gp) **Buddhānaṁ sīlasamādhipaññāyo ca jhānābhiññāsamāpattiyo ca mahantā honti.**
[LT] Of Buddhas, moral virtue, concentration, wisdom, also, pure mental states, psychic powers, the ability to enter into various pure mental states, also, great, are.
i.e. The moral virtue, concentration, wisdom, and pure mental states, psychic powers, the ability to enter into and remain in various pure mental states of Buddha are great.
Note: (1) **sīlasamādhipaññāyo**, **sīla**=moral virtue. **samādhi**=concentration+**paññā**=wisdom, **+yo**, a compound noun.
(2) **jhāna**=deep, pure, mental absorption states, **abhiññā**=(six) psychic capacities, **samāpatti**=being entered into eight kinds of pure and calm mental states for a certain duration of time, **+yo**, a compound noun.

(ls) **Buddhasmiṁ, Buddhamhi, Buddhe <u>bahū</u> sattā upāsanti.** [**upa√āsa**-to get near**+a+anti**]
[LT] In Buddha, many, beings, closely devote.
i.e. Many beings closely devote at (to) Buddha.

(lp) **Buddhesu devamanussā pasīdanti.**
[LT] In Buddhas, deities and men, admire.
i.e. Deities and men admire at Buddhas.
Note: pasīdanti=admire, are pleased, gain confidence, **pa √sada**-to immerse**+a+anti**. **sada** changed to **sīda** per rule 609.

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Attha (Multi-use word)

(Masculine & neuter, Dual-gender, **a**-ending noun)

Note different meanings of the word **attha** in these sentences.

(ns) (a) **Ayaṁ imassa padassa attho.**
[**pada**-word, **imassa** is modifier of **padassa**]
[LT] This, of this, of word, is meaning.
i.e. This is the meaning of this word.

(b) **Dhanena me na attho.** [**attha**-wish]
[LT] With wealth, my, not, wish.
i.e. There is not my wish with wealth (I do not wish wealth).

(c) **Dhammena me attho.**
[LT] With Dhamma, my, wish.
i.e. There is my wish with Dhamma (I wish Dhamma).

Note: This expression of wish by using **attha** (want (for) requires instrumental case in its object of desire shown underlined.

(np) **Ime imesaṁ padānaṁ Atthā.** [**attha**-meaning]
[LT] These, of these, of words, (are) meanings.
i.e. These are the meaning of these words.

(as) **Buddho paresaṁ Atthaṁ jānāti, carati ca.**
[**attha**-wellbeing, interest, matter]
[LT] Buddha, of others, to wellbeing, knows, does, also.
i.e. Buddha knows the wellbeing of others and works (for) it also.

(ap) **Buddhā paresaṁ Atthe jānanti, caranti ca.**
[LT] Buddhas, of others, to well-being, know, do, also.
i.e. Buddhas knows wellbeing of others and carry it out (for it) also.
Note: It is a custom in Pāḷi to use plural as a way of respect for persons of respect such as Buddha, senior teachers, parents etc., even though the actual word is a singular noun. See the word "**Buddhā**" here as an example.

(is) **Paṇḍito attano atthaṁ paresaṁ Atthena na hāpeti.**
[**hāpeti**-cause to fail (omits, neglects), **hā**-to fail**+ṇāpe+ti**]
[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fails.
i.e. The wise do not let one's wellbeing fail with others wellbeing. (The wise care about other's wellbeing while they care about their wellbeing too. It also means that while the wise minds important things of others, he does not ignore his own important matters too).

(ip) **Paṇḍito attano atthaṁ paresaṁ Atthehi, Atthebhi na hāpeti.**
[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fail.
i.e. The wise do not let one's wellbeing fail with others' wellbeing.

(ds) (a) **Paṇḍito attano ca paresaṁ ca Atthassa kārako hoti.**

[LT] The wise, of oneself, also, of others, also, wellbeing, doer, is.

i.e. The wise is doer of one's wellbeing and others wellbeing as well.

Note: kārako=doer, **kara+ṇvu+si**. **ṇvu** changed to **aka** per rule 622>**kar+aka**. Initial **a** of **kar** turned to *vuddhi* **ā**>**kāraka**. **si** changed to **o**>**kārako**.

(b) **Buddho sattānaṁ *Atthāya loke uppajjati.**

[**upajjati**-arises, **u√pada**-to be**+ya+ti**]

[LT] Buddha, of living beings, for the benefit of, in the world, arises.

i.e. Buddha arises in the world for the benefit of living beings.

(dp) **Paṇḍito attano ca paresañca Atthānaṁ kārako hoti.**

[LT] The wise, of oneself, also, of others, also, to matters of wellbeing, doer, is.

i.e. The wise is doer of one's wellbeing and others wellbeing as well. [**paresañca**=**paresaṁ+ca**]

(abs) **Paṇḍito Atthasmā, Atthamhā, Atthā na hāyati.**

[**hāyati**-fails, decreases, **hā+ya+ti**]

[LT] The wise, from wellbeing, not, fails/declines.

i.e. The wise man does not fail from (the matter of) wellbeing.

(abp) **Bālā manussā Atthehi, Atthebhi hāyanti.** [**Bālā**>**manussā**]

[LT] The stupid, men, from (matters of) wellbeing, fail.

i.e. The stupid men fail from (the matters of) wellbeing.

(gs) **<u>Imassa</u> Atthassa vasena idaṁ byañjanaṁ patirūpaṁ.**

[**patirūpaṁ**-suitable, adj, noun]

[LT] Of this, of meaning, by power of (by means of), this, word, suitable.

i.e. This word is suitable by means of this meaning.

(gp) **<u>Imesa</u>ṁ Atthānaṁ vasena imāni byañjanāni patirūpāni.**

[LT] Of these, of meanings, by power of, these, words, suitable.

i.e. These words are suitable by means of these meanings.

Note: byañjana is of neuter gender, so, its correlative **patirūpa** must be in neuter.

(ls) **Yasmiṁ kasmiñci Atthasmiṁ, Atthamhi, Atthe, narā sahāyaṁ icchanti.**

[LT] In whatever, in matter, men, to best friend, want.

i.e. Men want the best friend (in times of whatever) matter (so that they can get help).

Note: (1) **yasmiṁ kasmiñci**=in any matter, in any case, **kasmiñci=kasmiṁ+ci**. (2) **sahāyaṁ**=friend, **saha**=together +**aya**=being, **+aṁ**. **sahāya**-friend who is together in times of both joy and suffering.

(lp) **Atthesu jātesu sahāyā bahupakārā honti.**

[**honti**-are, **hū**-to be+**anti**, **ū** changed to **o**, **a** erased]

[LT] When matters, when arisen, best friends, of much help, are.

i.e. best friends are of much help in times of the arisen (emerging important) matters.

Note: bahu-much, +**upakārā**-help, a *bahubbīhi*-compound-noun. This sentence is called **lakkhaṇa-vākya**, a marker sentence, where the subject is in locative-case and the marker-verb is a past-participle verb.

Usage of Dative-singular-case derivative "āya"

Rules regarding the use of **āya**-feature:

This feature is applicable after **a**-ending masculine or neuter gender nouns such as:

(a) plain or quality-descriptive nouns such as **hita**-wellbeing, **sukha**-happiness, **dukkha**-suffering etc,

(b) *kita*-nouns structured with root such as **nibbāna**-supreme peace, **anukampa**-compassion, **pahāna**-act of removing, **upasampadā**-act of fulfilling.

PLAIN NOUNS IN **ĀYA**-FEATURE EXAMPLES:

Read the following sentences:

Buddho sattānaṁ hitāya, sukhāya loke uppajjati.

[LT] Buddha, of beings, for wellbeing, for happiness, in the world, arises.

i.e. Buddha arises in the world for the wellbeing and happiness of beings.

Puññāni kammāni sattānaṁ sukhāya honti.

[**honti**-are, **hū**-to be, **+anti**, **ū** changed to **o**, **a** of **anti** erased]

[LT] Meritorious, deeds, of beings, for happiness, are,

i.e. Meritorious deeds are for the happiness of beings.

Akusalāni kammāni sattānaṁ ahitāya dukkhāya honti.

[LT] Unwholesome, deeds, of beings, for ill, for suffering, are,

i.e. Unwholesome deeds are for the ill and suffering of beings.

[**ahitāya**-**ahita**-ill, +**āya**-for, **dukkhāya**-**dukkha**-suffering, +**āya**-for]

KITA-NOUNS IN **ĀYA**-FEATURE EXAMPLES:

Buddho nibbānāya sattānaṁ dhammaṁ deseti. [**nibbāna+āya**]
[LT] Buddha, for Nibbāna, of/for beings, to Dhamma, teaches.
i.e. Buddha teaches Dhamma to beings for Nibbāna.

Buddho sattānaṁ anukampāya dhammaṁ deseti.
[**anukampa**-compassionate act**+āya**]
[LT] Buddha, of beings, for compassion, to Dhamma, teaches.
i.e. Buddha teaches beings the Dhamma out of compassion.

Bhikkhu akusalānaṁ dhammānaṁ pahānāya vāyamati.
[**pahāna**-eradication, **+āya**]
[LT] Monk, of unwholesome, of Dhamma, for removing, strives.
i.e. Monk strives for removing of unwholesome Dhamma (sinful things). [**vāyamati**=**vāyama**-to strive**+a+ti**]

Bhikkhu kusalānaṁ dhammānaṁ upasampadāya vāyamati.
[**upasampada**-fulfillment**+āya**]
Monk, of wholesome, of Dhamma, for fulfilling, strives.
i.e. Monk strives for fulfilling of wholesome Dhamma (virtuous things).

COMBINED USAGE OF **ATTHA** AND **ĀYA**

Rule regarding the use of **atthāya** [**attha+āya**]
As the word **atthāya** means *"for the benefit of, for"*, it naturally **requires a beneficiary word**. In this case, **the beneficiary word should end in genitive case** either it be in singular or plural.

Therefore,
(1) there should be a beneficiary noun-word ending in genitive case either in singular or plural preceding **atthāya**
(2) then it must be accompanied by the word **atthāya**.

Structural formula: noun in genitive case+**atthāya** (2)

Read the following sample sentences:

Puriso samaṇassa atthāya vihāraṁ deti.
[**deti**-gives, **dā**-to give**+ti**. **ā** of the root changed to **e**]
[LT] Man, of monk, for, to dwelling, offers.
i.e. Man offers dwelling for the monk.

Narā manussassa atthāya udakaṁ denti. [**deti**-give, **dā+anti**]
[LT] Men, of man, for, to water, offer.
i.e. Men offer water for the man.

Buddho bhikkhūnaṁ atthāya sikkhāpadaṁ paññapeti.
[**paññapeti**-sets up, **pa√ñā+ṇāpe+ti**]
[LT] Buddha, of monk, for, to rule, set up.
i.e. Buddha sets up the rule for the monks.

Buddho devamanussānaṁ atthāya dhammaṁ deseti.
[LT] Buddha, of deities and men, for, to Dhamma, teaches.
i.e. Buddha teaches Dhamma for deities and men.

Puriso bahūnaṁ atthāya maggaṁ karoti.
[**karoti**-does, **kara**-to do**+o+ti**]
[LT] Man, of many, for, to road, makes.
i.e. Man makes the road for the many.

Rājā janassa atthāya pokkharaṇiṁ khaṇāpeti.
[LT] King, of people, for, pond, causes to dig (ordered to dig).
i.e. King ordered to dig the pond for people.
Note: khaṇāpeti=causes to dig, **khaṇa**-to dig, **+ṇāpe+ti**. This verb is called a causative verb which means 'to cause something happen', or to ask or to prompt or to order someone to do something for him. The affix **ṇāpe** inside the verb signifies it. **ṇ** is erased as a procedure>**khaṇāpeti**.

Usage of **"2. (1) atthaṁ**-for"
(the dative-singular-case derivative word)

Usage rule of this common pattern: This usage is mostly found after common *kita* nouns such as **saṁvara**-restraint, **pahāna**-removing, **virāga**-detachment, **nirodha**-cessation, **pacana**-cooking, **karaṇa**-doing, **ñāṇa**-knowing, **dāna**-giving, etc. A beneficiary noun in genitive case is not strictly necessary but may also be included as the word itself signifies the intended result and purpose.

Structural Formula: *kita*-noun+**atthaṁ** (2)

Read the following sentences:
(1) **Idaṁ bhikkhave brahmacariyaṁ vussati saṁvaratthaṁ, pahānatthaṁ, virāgatthaṁ, nirodhatthaṁ.**
[LT] This, monks, to noble practice, practiced, for restraint, for removing, for detachment, for cessation.
i.e. Monks, this noble practice is being practiced for the purpose of restraining, removing (of unwholesome things), for detachment (from defilements), for cessation (of suffering).

Puriso pacanatthaṁ taṇḍulaṁ deti.

[LT] Man, for cooking, to rice, gives.

i.e. Man gives the rice for cooking.

Naro pāsādassa karaṇatthaṁ rukkhaṁ chindai.

[LT] Man, of mansion, for making, to tree, cuts.

i.e. Man cuts the tree for making a mansion.

Note: chindati=cuts, **chida**-to cut**+a+ti**.

Buddho narānaṁ ñāṇatthaṁ dhammaṁ deseti.

[LT] Buddha, of men, for knowledge, to Dhamma, teaches.

i.e. Buddha teaches men Dhamma for (the development of) knowledge.

Buddho nibbānatthaṁ dhammaṁ deseti.

[LT] Buddha, for Nibbāna, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for (leading to) Nibbāna.

Manussā dānatthaṁ bhikkhūnaṁ cīvaraṁ denti.

[LT] Men, for charity, for monks, to robe, offer.

i.e. Men offer robe to monks for charity (as a charity).

Usage of 2. (2) atthika-wishing of, [**attha+ika**, a *taddhita* noun]

Idha devate rukkhassa mūlaṁ mūlatthikā haranti. tacaṁ tacatthikā haranti.

[LT] Here in the world, deity! of tree, to root, those wishing root, take, to bark, those wishing bark, take.

i.e. Deity! (It is natural that) those wishing the root of a tree take the root but those wishing the bark, take the bark in the world.

Pattaṁ pattatthikā haranti. puphaṁ puphatthikā haranti. phalaṁ phalatthikā haranti.

[LT] to leave, those wishing leave, take, to flower, those wishing flower, take flower. to fruit, those wishing fruit, take fruit.

i.e. Those wishing leaf take the leafs. Those wishing flower take the flowers. Those wishing fruit take the fruits.(There is no point that you should be angry with it).

Note: (1) **mūlatthikā**=those wishing the root. **mūla** = root+**atthikā** = those wishing, a compound noun.

(2) **tacatthikā**=those wishing the bark. **taca**=bark, skin or upper layer.

(3) **pattatthikā**=those wishing leaf. **patta**=leaf.

(4) **pupphatthikā**=those wishing the flower. **puppha**=flower.

(5) **phalatthikā**=those wishing the fruit. **phala**=fruit.

(Dhammika-sutta, Chakka-nipāta, Aṅguttara-nikāya Pāḷi texts).

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LESSON 3

Puṁliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (II)
Pumā-group Reader

Pumā-man, male

(ns) ***Pumā, Pumo attano gehe viharati.**
[LT] Man, of one's own, in house, lives.
i.e. Man lives in his own house.
Note: viharati-lives, **vi√hara**-to carry, to bring, **+a+ti**. Due to prefix **vi, hara** means 'to live'.

(np) **Pumā, *Pumāno, attano gehe viharanti.**
[LT] Men, of one's own, in house, live.
i.e. Men live in their own house.

(as) **Pumaṁ, *Pumānaṁ samaṇo passati.**
[**samaṇa** is *purisa*-group noun]
[LT] To man, monk, sees.
i.e. The monk sees the man.
Note: passati-sees, **disa**-to see**+a+ti**. **disa** changed to **passa**.

(ap) **Pume, *Pumāno samaṇā passanti.**
[LT] To men, monks, see.
i.e. The monks see the men.

(is) **Pumena, *Pumunā *Pumānā saddhiṁ samaṇo gāmaṁ gacchati.**
[LT] With man, together, monk, to village, goes.
i.e. The monk goes to village together with man.

(ip) **Pumehi-Pumebhi, *Pumānehi-Pumānebhi saha samaṇā gacchanti.**
[LT] With men, together, monks, go.
i.e. The monks go together with men.
Note: saha, saddhiṁ-together. These two words are *nipāta* particles without gender.

(ds) **Pumassa, *Pumuno rājā dhanaṁ deti.**
[LT] For man, king, to wealth, offers.
i.e. The king offers wealth for the man.

(dp) **Pumānaṁ rājā dhanaṁ deti.**
[LT] For men, king, to wealth, offers.
i.e. The king offers wealth for the men.

(abs) **Pumasmā, Pumamhā, Pumā, *Pumunā, *Pumānā rājā apagacchati.**
[LT] From man, king, departs.
i.e. The king departs from the man.
Note: apagacchati-departs, leaves, **apa**-away, √ **gamu**-to go**+a+ti**.

(abp) **Pumehi-Pumebhi, *Pumānehi-Pumānebhi rājā apagacchati.**
[LT] From men, king, departs.
i.e. The king departs from the men.

(gs) **Pumassa, *Pumuno dhanaṁ rājā gaṇhāti.**
[LT] Of man, to wealth, king, takes.
i.e. The king takes the wealth of man.
Note: gaṇhāti-takes, **gaha**-to take, **+ṇhā+ti**, the component consonant **h** of the root was erased per 490.

(gp) **Pumānaṁ dhanaṁ rājāno gaṇhanti.**
[LT] Of men, to wealth, kings, take.
i.e. The kings take the wealth of men.

(ls) **Pumasmiṁ, Pumamhi, Pume, *Pumāne rājā piyāyati.**
[**piya+āya+ti**]
[LT] In man, king, adores.
i.e. The king adores the man.
Note: piyāyati-adores, **piya**-love+**āya**-have**+ti**. This is a nominal *ākhyāta*-verb, Re: 435.

(lp) ***Pumānesu, Pumesu, *Pumāsu rājā piyāyati.**
[LT] In men, king, adores.
i.e. The king adores the men.

****

Yuvā-young, youth

(ns) **Yuvā, Yuvāno balavā hoti.**
[**bala**-energy+**vā**-the one who has, **+si**, *guṇavā*-group noun]
[LT] The young man, energetic, is.
i.e. The young man is energetic.

(np) **Yuvā, Yuvānā balavanto honti.**
[LT] The young men, energetic, are.
i.e. The young men are energetic.

(as) **Yuvaṁ, Yuvānaṁ naro oloketi.**
[LT] To young man, man, looks at.
i.e. The man looks at the young man.
Note: oloketi-looks at, **ava**√**loka**-to see, **+ṇe+ti**, **ava** changes to **o** per 50.

(ap) **Yuve, Yuvāne narā olokenti.**
[LT] To young men, men, look at.
i.e. The men look at the young men.

(is) **Yuvena-Yuvānena, Yuvānā saddhiṁ naro katheti.**
[LT] With young man, together, man, speaks.
i.e. The man speaks with the young man.

(ip) **Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi saddhiṁ naro katheti.**
[LT] With young men, together, man, speaks.
i.e. The man speaks with the young men.

(ds) **Yuvassa, Yuvānassa *Yuvino naro vatthaṁ deti.** [**vattha**-cloth]
[LT] For young man, man, to cloth, gives.
i.e. The man gives the young man cloth.

(dp) **Yuvānaṁ, Yuvānānaṁ naro vatthaṁ deti.**
[**vattha**, *citta*-group noun]
[LT] For young men, man, to cloth, gives.
i.e. The man gives the young men cloth.

(abs) **Yuvasmā, Yuvamhā, Yuvā**
Yuvānasmā, Yuvānamhā, Yuvānā naro apagacchati.
[LT] From young man, man, leaves.
i.e. The man leaves from the young man.

(abp) **Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi**
naro apagacchati.
[LT] From young men, man, leaves.
i.e. The man leaves from the young men.

(gs) **Yuvassa, Yuvānassa *Yuvino kāyo abhirūpo hoti.**
[**abhirūpo**-pretty, *adj, noun*]
[LT] Of young man, body, handsome, is.
i.e. The body of young man is handsome.

(gp) **Yuvānaṁ, Yuvānānaṁ kāyo abhirūpo hoti.**
[LT] Of young men, body, attractive, is.
i.e. The body of young men is attractive.
Note: abhirūpo-handsome, **abhi**-specially√ **rūpa**-beautiful form, **+si**, a compound noun.

(ls) **Yuvasmiṁ, Yuvamhi, Yuve, Yuvānasmiṁ, Yuvānamhi, Yuvāne naro pasīdati.**
[LT] In young man, man, admires/is pleased.
i.e. The man admires in young man.
Note: Pasīdati-admires, is pleased, **pa**√**sada**-to be happy, **+a+ti**, the root **sada** changed to **sīda** per 609.

(lp) **Yuvāsu, Yuvānesu narā pasīdanti.**
[LT] In young men, men, admire.
i.e. The men admire in young men.

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Addhā-time, period of time, journey, path.
(**a**-ending, masculine gender)

(ns) **Sattānaṁ bhavo <u>dīgho</u> Addhā iva hoti.**
[LT] Of beings, life, long, journey, like, is.
i.e. The life of beings is like a long journey.

(np) **Sattānaṁ bhavā <u>dīghā</u> Addhā, addhāno viya honti.**
[LT] Of beings, lives, long, journey, like, are.
i.e. The lives of beings are like the long journeys.
Note: iva, viya means 'like'. They are *nipāta* particles without gender.

(as) **Sattā <u>dīghaṁ</u> Addhānaṁ saṁsaranti.**
[**saṁ**-repeatedly, √**sara**-to wander, **+anti**]
[LT] Beings, for long, for period, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) for long period.

(ap) **Sattā <u>dīghe</u> Addhāne saṁsaranti.**
[LT] Beings, for long, for periods, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) for long periods.
Note: saṁsaranti=repeatedly wander. **saṁ**-again and again, √**sara**-to go about, **+a+anti**.

(is) **<u>Dīghena</u> Addhunā sattā saṁsaranti.**
[LT] With long, with journey, beings, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) with long journey (of life).

(ip) **<u>Dīghehi</u> Addhānehi-bhi sattā saṁsaranti.**
[LT] With long, with journeys, beings, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) with long journeys (of life), *i.e.* in their long journey of life.

(gs) **<u>Dīghassa</u> *Addhuno accayena Buddho uppajjati.**
[LT] Of long, of period, by passing, Buddha, arises.
i.e. Buddha arises after passing of the long period.

(gp) **<u>Dīghānaṁ</u> Addhānaṁ accayena kappo vinassati.**
[LT] Of long, of periods, by passing, the world, disintegrates.
i.e. The world disintegrates after passing of long periods.
Note: (1) **Accayena**-at passing. This is instrumental case in locative sense, See Sutta 290. (2) **vinassati**-disintegrates, **vi**√**nasa**-to disappear, **+a+ti**.

(ls) **<u>Dīghasmiṁ</u> *Addhani, addhāne ayaṁ cakkavāḷo tiṭṭhati.**
[LT] In long, in period, this, universe, exists.
i.e. This universe exists in the long period of time.
Note: (1) **cakkavāḷo**-universe, planet, **cakka**-wheel, spherical+**vāḷa**-circled, ringed. The planet is so called because it formed like in spherically ringed shape. (2) **tiṭṭhati**-exists, **ṭhā**-to stand, **+a+ti**. **ṭhā** changed to **tiṭṭha** per the rule of 468.

(lp) **<u>Dīghesu</u> *Addhāsu addhānesu ayaṁ cakkavāḷo tiṭṭhati.**
[LT] In long, in periods, this, universe, exists.
i.e. This universe exists (had been in existence) in (since) long periods of time.

Note: Dative, Ablative example sentences are not shown. Underlined words are *visesana* words.

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Muddhā-head, top, peak.

(ns) **Pabbatassa muddhā ucco hoti.**
[LT] Of mountain, peak, high, is.
i.e. The peak of mountain is high. [**ucca**-high]

(np) **Pabbatānaṁ muddhāno uccā honti.**
[LT] Of mountain, peaks, high, are.
i.e. The peaks of mountain are high.

(as) **Pabbatassa muddhaṁ narā ārohanti.**
[**ārohanti**-climb, **ā√ riha**-to climb**+anti**]
[LT] Of mountain, to peak, men, climb.
i.e. Men climb to the peak of mountain.

(ap) **Pabbatassa muddhāno bahū narā ca bhikkhū ca ārohanti.** [**bahū**-many, *adj, noun*]
[LT] Of mountain, to peaks, many, men, also, monks, also, climb.
i.e. Many men and monks climb to the peaks of the mountain.

(is) **Rukkhassa muddhanā, muddhena pabbatassa muddhā samā.**[**samā**-equal, *adj, noun*]
[LT] Of tree, with the peak, of mountain, peaks, are equal.
i.e. The peaks of mountain are equal with the peak of tree (i.e. They are of equal height).

(ip) **Rukkhānaṁ muddhehi-bhi, muddhānehi-bhi pabbatassa muddhā na samā.**
[LT] Of trees, with the peaks, of mountain, peaks, not, equal.
i.e. The peaks of mountain are not equal with the peak of trees.

(abs) **Pabbatassa muddhā, muddhanā naro kandaraṁ patati.** [**pata**-to fall, **+ti**]

[LT] Of mountain, from the peak, man, to ravine, falls.

i.e. Man falls down into the ravine from the peak of mountain.

(abp) **Pabbatānaṁ muddhehi-bhi, muddhānehi-bhi narā patanti.**

[LT] Of mountains, from the peaks, men, fall.

i.e. Men fall down from the peaks of mountains.

(gs) **Pabbatassa muddhassa upari keci rukkhā vaḍḍhanti.**

[LT] Of mountain, of the peak, above, some, trees, grow.

i.e. Some trees grow above the peak of mountain.

Note: (1) **keci**-some. (2) **rukkha**-tree (3) **vaḍḍhanti**-grow, **vaḍa**-to grow, **+ya+anti**.

(gp) **Pabbatassa muddhānaṁ upari keci rukkhā vaḍḍhanti.**

[LT] Of mountain, of the peaks, above, some, trees, grow.

i.e. Some trees grow above the peaks of mountain.

(ls) **Sāmaṇerassa muddhani kese bhikkhu khurena chindati.**

[LT] Of novice, on the head, to hairs, monk, by small-knife, cuts.

i.e. The monk cuts (shaves) the hairs on the head of novice by small-knife.

Note: (1) **sāmaṇera**-novice, *purisa*-group noun. (2) **khura**-small-knife.

(lp) **Pabbatassa muddhāsu bahū rukkhā vaḍḍanti.**

[LT] Of mountain, on the peaks, many, trees, grow.

i.e. Many trees grow on the peaks of mountain.

Note: Dative-case example sentences are not shown.

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PUṀLIṄGA, A-KĀRANTA SADDA

Masculine gender, **a**-ending noun

Rājā-the king

(ns) **Rājā imaṁ raṭṭhaṁ ajjhāvasati.**[**adhi, ā√vasa+ti**]
[LT] King, to this, to kingdom, reigns.
i.e. The king reigns this kingdom.

(np) **Rājāno *Rājino Buddhaṁ saraṇaṁ gacchanti.**
[LT] Kings, to Buddha, to refuge, go.
i.e. The kings go to the Buddha as refuge (i.e. become disciples).

(vs) **Bho Rāja, Rājā! dhammena rajjaṁ kārehi.**
[LT] Oh king! with Dhamma, to kinghood, do.
i.e. Do the kinghood justly, **i.e.** Rule the kingdom by means of Dhamma (justice and fairness) Oh king!
Note: (1) **rajja**-kinghood, government. (2) **kārehi**-cause to do, **kara+ṇe+hi**, a causative verb. **ṇ** is erased and the initial vowel of the root lengthened> **kāreti**.

(vp) **Bhavanto Rājāno, *Rājino! dhammena rajjaṁ kāretha.**
[LT] Oh kings!, with Dhamma, to kinghood, do.
i.e. Do the kinghood justly, **i.e.** Rule the kingdom by means of Dhamma, Oh kings!

(as) **Rājaṁ, Rājānaṁ jano piyāyati.**
[LT] To king, people, adores.
i.e. People adore the king.

(ap) **Rājāno, *Rājino janā piyāyanti.**
[LT] To kings, people, adore.
i.e. People adore the kings.

(is) **Rājena, *Rājinā, *Raññā saha rājaputtā āgacchanti.**
[**rāja**-of king+**putta**-son, prince]
[LT] With king, together, king's sons (*i.e.* princes), come.
i.e. The princes come together with the king.

(ip) **Rājehi Rājebhi *Rājūhi, Rājūbhi saha rājaputtā āgacchanti.**
[LT] With kings, together, princes, come.
i.e. Princes come together with the kings.

(ds) **Rājassa, *Raññe, *Rājino manussā suṅkaṁ denti.**
[**suṅka**-tax, revenue]
[LT] For king, men, to tax, give.
i.e. Men give tax to the king.

(dp) ***Raññaṁ, *Rājūnaṁ, Rājānaṁ manussā suṅkaṁ denti.**
[LT] For kings, men, to tax, give.
i.e. Men give tax to the kings.

(abs) **Rājasmā, Rājamhā, *Raññā puriso varaṁ labhati.**
[**vara**-reward, gift, **citta**-group noun]
[LT] From king, man, to reward, gets.
i.e. Man gets the reward from the king.

(abp) **Rājehi-Rājebhi, *Rājūhi-Rājūbhi purisā varaṁ labhanti.**
[LT] From kings, men, to reward, gets.
i.e. Men get the reward from the kings.

(gs) **Rājassa, *Raññe, *Rājino nimantanaṁ buddho sampaṭicchati.**
[LT] Of king, to invitation, Buddha, accepts.
i.e. Buddha accepts the invitation of the king.
Note: (1) **nimantanaṁ**-invitation, **ni√manta+yu+aṁ**.
(2) **sampaṭicchati**-accepts, **saṁ**, **pati√isu**-to wish, **+a+ti**.

(gp) ***Raññaṁ, *Rājūnaṁ, Rājānaṁ santike mahāmaccā sannipatanti.**
[LT] Of kings, near, chief ministers, meet/assemble/gathers together.
i.e. Chief ministers hold a meeting near the king.
Note: (1) **santike**-near, in the presence, close.
(2) **mahāmaccā**-chief ministers, **mahā**-chief+**amacca**-minister, **+yo**.
(3) **sannipatanti**-congregate, **saṁ**, **ni√pata**-to fall, to land, **+anti**.

(ls) **Rājasmiṁ, Rājamhi, *Raññe, *Rājini āṇā ca senā ca atthi.**
[LT] In king, authority, also, army, also, has.
i.e. The king has authority and army as well.
Note: (1) **āṇā**-authority, (2) **senā**-army. These two words belong to **kaññā**-group nouns. (3) **atthi**-is, **asa**-to be, **+ti**.

(lp) ***Rājūsu, Rājesu janā apacāyanti.**
[**apa√ci**-to respect, **+anti**].
[LT] In kings, people, respect.
i.e. People respect the kings.

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Brahmā-(a) Holy God in the heaven (n).
(b) holy, noble (adj)
(Masculine gender, **a**-ending noun)

(ns) **Brahmā buddhaṁ vandituṁ brahmalokato āgacchati.**
[LT] Brahmā, to Buddha, to bow, from Brahma-world, comes.
i.e. The Brahmā comes from the brahma-world in order to bow (pay respect) to Buddha.
Note: (1) **vandituṁ**-to pay respect, **vanda**-to bow, **+i+tuṁ**-to (2) **brahmalokato**-from brahma world, brahma+**loka**-world +**to**-from.

(np) **Brahmāno buddhaṁ pucchituṁ upasaṅkamanti.**
[LT] Brahmās, to Buddha, to question, approach.
i.e. The Brahmās approach Buddha in order to ask questions.
Note: (1) **pucchituṁ**-to ask, **puccha**-to ask, **+i+tuṁ**-to (2) **upasaṅkamanti**-approach, **upa**-near, **saṁ**-well √**kamu**-to go, **+anti**.

(vs) **He *Brahme! buddho dhammaṁ desessati.**
[**disa**-to teach, +**ssati**-will, future-mode verb]
[LT] Brahmā!, Buddha, to Dhamma, will preach.
i.e. Brahmā! Buddha will preach the Dhamma.

(vp) **Bhavanto Brahmā, Bhavanto Brahmāno! buddhā dhammaṁ desessanti.**
[LT] Brahmās!, Buddhas, to Dhamma, will preach.
i.e. Brahmās! Buddhas will preach the Dhamma.

(as) **Brahmaṁ, Brahmānaṁ buddho āmanteti.**
[**ā**√**manta**-calls on, address, **+ṇe+ti**].
[LT] To Brahmā, Buddha, addresses.
i.e. Buddha addresses to the Brahmā.

(ap) **Brahmāno buddho eta'davoca.**
[**eta'davoca**=**etaṁ**-to this word, +**avoca**-said. Re: 34].
[LT] To Brahmās, Buddha, to this, spoke.
i.e. Buddha spoke this to the Brahmās.

(is) ***Brahmanā, *Brahmunā, Brahmena saddhiṁ buddho dhammaṁ katheti.**
[LT] With Brahmā, together, Buddha, to Dhamma, talks.
i.e. Buddha talks Dhamma with Brahmā.

(ip) **Brahmehi-bhi, *Brahmūhi-bhi saddhiṁ buddho dhammaṁ katheti.**
[LT] With Brahmās, together, Buddha, to Dhamma, talks.
i.e. Buddha talks Dhamma with Brahmās.

(ds) **Brahmassa, *Brahmuno buddho dhammaṁ deseti.**

[LT] For Brahmā, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for Brahmā.

(dp) **Brahmānaṁ,*Brahmūnaṁ buddho dhammaṁ deseti.**

[LT] For Brahmās, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for Brahmās.

(abs) ***Brahmanā,*Brahmunā āloko jāyati.** [**āloko**-light]

[LT] From Brahmā, the light, arises (emanates).

i.e. The light emanates from Brahmā.

(abp) **Brahmehi-bhi, *Brahmūhi-bhi āloko jāyati.**

[LT] From Brahmās, the light, emerges.

i.e. The light emanates from Brahmā.

(gs) **Brahmassa, *Brahmuno yācanaṁ buddho sampaṭicchi.**

[**yācana**-request, **+aṁ**]

[LT] Of Brahmā, to the request, Buddha, accepted.

i.e. Buddha accepted the request of Brahmā.

(gp) **Brahmānaṁ,*Brahmūnaṁ yācanaṁ buddho sampaṭicchi.**

[**saṁ, pati√iccha+ī**]

[LT] Of Brahmās, to the request, Buddha, accepted.

i.e. Buddha accepted the request of Brahmās.

(ls) **Brahmasmiṁ, Brahmamhi, Brahme, *Brahmani jano pasīdati.**

[LT] In Brahmā, people, adore.

i.e. People adore the Brahmā.

(lp) **Brahmesu jano pasīdati.**

[LT] In Brahmās, people, adore.

i.e. People adore the Brahmās.

****

Sakhā-friend.

(Masculine gender, **a**-ending noun)

(ns) **Ayaṁ puriso me Sakhā hoti.**
[LT] This, man, my, friend, is.
i.e. This man is my friend.

(np) **Ime purisā me *Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro honti.**
[LT] These, men, my, friends, are.
i.e. These men are my friends.

(vs) **Bho Sakha, Sakhā, *Sakhi, *Sakhī, *Sakhe! mā akusalaṁ kammaṁ karohi.**
[LT] Oh friend! do not, to unwholesome, to deed, do.
i.e. Oh friend! Do not do unwholesome deed!
Note: (1) **mā**-do not, a *nipāta* particle of prohibition
(2) **karohi**-do, **kara**-to do, **+o+hi**, *pañcamī*-mode verb.

(vp) **Bhavanto *Sakhāyo, *Sakhāno,*Sakhino! kusalaṁ kammaṁ karotha.**
[LT] Oh friends! to wholesome, to deed, do.
i.e. Oh friends! Do wholesome deed!
Note: (2) **karotha**-do, **kara**-to do, **+o+tha**, *pañcamī*-mode verb.

(as) **Mama Sakhaṁ,*Sakhāraṁ, Sakhānaṁ ahaṁ passāmi.**
[LT] My, to friend, I, see.
i.e. I see my friend.

(ap) **Mayaṁ amhākaṁ *Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro passāma.**
[LT] We, our, to friends, see.
i.e. We see our friends.

(is) **Sakhena, *Sakhinā, *Sakhārena ahaṁ vasāmi.**
[LT] With friend, I, live.
i.e. I live with a friend.

(ip) **Sakhehi-bhi,*Sakhārehi-bhi mayaṁ vasāma.**
[LT] With friends, we, live.
i.e. We live with friends.

(ds) **Ahaṁ *Sakhissa, *Sakhino dhanaṁ demi.**
[LT] I, for friend, to wealth, give.
i.e. I give wealth to friend.

(dp) **Sakhānaṁ, *Sakhārānaṁ,*Sakhīnaṁ dhanaṁ mayaṁ dema.**
[LT] For friends, to wealth, we, give.
i.e. We give wealth to friends.

(abs) **Naro *Sakhinā *Sakhismā-mhā, Sakhā, *Sakhārasmā-mhā-Sakhārā sukhaṁ labhati.**
[LT] Man, from friend, to happiness, gets.
i.e. Man gets happiness from friend.

(abp) **Narā Sakhehi-bhi, *Sakhārehi-bhi sukhaṁ labhanti.**
[LT] Men, from friends, to happiness, get.
i.e. Men get happiness from friends.

(gs) ***Sakhissa, *Sakhino kulaṁ kalyāṇamitto rakkhati.**
[**kula** is *citta*-group noun]
[LT] Of friend, to family, good-friend, protects.
i.e. The good friend protects the family of (his) friend.
Note: (1) **kalyāṇamitto**-good friend, **kalyāṇa**-good+**mitta**-friend, **+si**, (2) **rakkhati**-protects, **rakkha**-to protect, **+a+ti**.

(gp) **Sakhānaṁ, *Sakhārānaṁ,*Sakhīnaṁ gehaṁ mittā rakkhanti.**
[LT] Of friends, to home, friends, protect.
i.e. The friends protect the home of (their) friends.

(ls) **Sakhe mama pemaṁ atthi.** [**pema**-love]
[LT] In friend, my, love, has**.**
i.e. I have love (goodwill) in (toward) my friend.

(lp) **Sakhesu, *Sakhāresu no pemaṁ atthi.**
(**no** is pronounced as *naw* which means 'our')
[LT] In friends, our, love, has.
i.e. We have love (goodwill) in (our) friends.

****

Attā-self, individual being, oneself.

(Masculine gender, **a**-ending nouns)

(ns) **Attā hi attano nātho hoti.**

[LT] Oneself, in fact, of oneself, refuge, is.

i.e. In fact, by oneself is one's refuge (help).

Note: (1) **hi**-in fact, affirmation, a *nipāta* particle of various meanings
(2) **nātho**-refuge, resort, help.

(np) **Attāno attānaṁ nāthā honti.**

[LT] Ourselves, of oneself, refuges, are.

i.e. By ourselves are our refuge (help).

(as) **Paṇḍito Attaṁ, Attānaṁ pāpato rakkhati.**

[**pāpa**-evil, +**to**-from]

[LT] The wise, to oneself, from evil, protects.

i.e. The wise protects oneself from the evil.

(ap) **Paṇḍitā Attāno pāpato rakkhanti.**

[**rakkhanti**=protect. **rakkha**-to protect, **+a+anti**]

[LT] Wise men, to themselves, from evil, protect.

i.e. The wise men protect themselves from the evil.

(is) **Attanā, Attena kataṁ pāpaṁ attanā visujjhati.**

[**visujjhati**=**vi√sudha**-to cleanse, **+ya+ti**]

[LT] By oneself, done, evil, by oneself, purifies.

i.e. Evil done by oneself is purified by oneself.

(ip) **Attehi-bhi, *Attanehi-bhi kataṁ pāpaṁ attanehi visujjhati.**

[LT] By ourselves, done, evil, by oneself, purify.

i.e. Evil done by ourselves is (to be) purified by ourselves.
[**kataṁ**-done, a *kita* verbal-noun]

(ds) **Puriso Attassa, *Attano sukhaṁ sāmaṁ karoti.**

[LT] Man, for oneself, to happiness, by oneself, creates.

i.e. Man creates happiness by oneself.

(dp) **Purisā Attānaṁ sukhaṁ sāmaṁ karonti.**

[LT] Man, for oneself, to happiness, by oneself, create.

i.e. Men create happiness by themselves.

(abs) **Attasmā-attamhā, Attā *Attanā vinā na koci nātho atthi.**

[LT] From oneself, except, not, any, refuge, is.

i.e. There is not any refuge except oneself.

(abp) **Attehi-bhi, *Attanehi-bhi vinā na koci nātho atthi.**

[LT] From ourselves, except, not, any, refuge, is.

i.e. There is not any refuge except ourselves.

(gs) **Attassa, *Attano sukhaṁ sayaṁ karoti.**

[LT] One's, to happiness, by oneself, creates.

i.e. One's happiness is created by oneself.

(gp) **Attānaṁ sukhaṁ sayaṁ karonti.**

[LT] Our, happiness, by oneself, create.

i.e. Our happiness is created by ourselves.

(ls) **Satto Attasmiṁ, attamhi, Atte, *Attani rūpaṁ samanupassati.**

[LT] Beings, in *atta*, to body, see.

i.e. Beings see (their) body as *atta*.

Note: (1) **rūpaṁ**-form, material element, (2) **samanupassati**-sees well repeatedly, **saṁ**-well, **anu**-again and again, √**disa**-to see, **+a+ti**, **ṁ** changed to **m** per rule 34 and **disa** changed to **passa** per rule 471.

(lp) **Sattā Attesu, *Attanesu rūpaṁ samanupassanti.**

[LT] Beings, in *attas*, to body, see.

i.e. Beings see (their) body as (their) *attas*.

Note: Atta is sometimes used as a reflexive pronoun. Also, **sayaṁ**, **sāmaṁ** are *nipāta*-particles used as reflexive which mean "by itself, by oneself."

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LESSON 4

Puṁliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (III)
Gacchanta-group Reader

Gacchaṁ, Gacchanto-the one who is going-**adj**, **noun**, while going-**present participle**.

Read the following sentences:

(ns) **Vihāraṁ Gacchaṁ, Gacchanto <u>puriso</u> antrāmagge buddhaṁ passati.**
[LT] To temple, while going, man, on the way, to Buddha, sees.
i.e. Man, while going to temple, sees Buddha on the way. [**antrā**-between+**magge**-at the road, a compound noun, **i.e.** on the way]

(np) **Vihāraṁ Gacchanto, Gacchantā <u>purisā</u> buddhaṁ passanti.**
[LT] To temple, while going, men, to Buddha, see.
i.e. Men, while going to temple, see Buddha.

(as) **Gāmaṁ Gacchaṁ, Gacchantaṁ <u>purisaṁ</u> sunakho anugacchati.**
[LT] To village, to going, to man, dog, follows.
i.e. The dog follows to (after) the man going to the village.
Note: (1) **sunakho**-dog, (2) **anugacchati**-follows, **anu**-following, accompanying, √**gamu**-to go, **+a+ti**.

(ap) **Gāmaṁ Gacchante <u>purise</u> sunakho anugacchati.**
[LT] To village, to going, to men, dog, follows.
i.e. The dog follows to (after) the men going to the village.

(is) **Nagaraṁ Gacchatā, Gacchantena <u>purisena</u> saddhiṁ bhikkhu gacchati.**
[LT] To town, with going, with man, together, monk, goes.
i.e. The monk goes together with the man who is going to the town.

(ip) **Nagaraṁ Gacchantehi, Gacchantebhi <u>purisehi</u> saddhiṁ bhikkhū gacchanti.**
[LT] To town, with going, with men, together, monks, go.
i.e. The monks go together with the men who are going to the town.

(ds) **Vanaṁ Gacchato, Gacchantassa purisassa bhikkhu bhojanaṁ deti.** [**vana**-forest]
[LT] To forest, for going, for man, monk, to food, gives.
i.e. The monk gives food for the man who is going to the forest.

(dp) **Vanaṁ Gacchataṁ, Gacchantānaṁ purisānaṁ bhikkhu bhojanaṁ deti.** [**bhojana**-meal]
[LT] To forest, for going, for men, monk, to food, gives.
i.e. The monk gives food for the men who are going to the forest.

(abs) **Vanaṁ Gacchatā, Gacchantasmā, Gacchantamhā, Gacchantā purisā phalāni bhikkhu labhati.** [**phala**-fruit]
[LT] To forest, from going, from man, to fruits, monk, gets.
i.e. The monk gets fruits from the man who is going to the forest.

(abp)**Vanaṁ Gacchantehi, Gacchantebhi purisehi phalāni bhikkhu labhati.**
[LT] To forest, from going, from men, to fruits, monk, gets.
i.e. The monk gets fruits from the men who are going to the forest.

(gs) **Vanaṁ Gacchato, Gacchantassa purisassa kāyo kilamati.**
[LT] To forest, of going, of man, body, tires.
i.e. The body of the man who is going to the forest is tired.
Note: (1) **kāyo**-body, (2) **kilamati**-tired, **kilamu**-to be weary, **+a+ti**.

(gp) **Vanaṁ Gacchataṁ, Gacchantānaṁ purisānaṁ kāyā kilamanti.**
[LT] To forest, of going, of men, bodies, tired.
i.e. The bodies, of the men who are going to the forest, are tired.

(ls) **Attano gehaṁ Gacchati, Gacchantasmiṁ, Gacchantamhi, Gacchante purise balaṁ atthi.** [**geha**-home]
[LT] Of one's own, to home, in going, in man, strength, is.
i.e. There is strength in the man who is going to his home.

(lp) **Attano gehaṁ Gacchantesu purisesu dhanaṁ atthi.**
[LT] Of one's own, to home, in going, in men, wealth, is.
i.e. There is wealth in the men who are going to their home./.

Gacchantī-(the lady) who is going, while going.

(Feminine Gender, **ī**-ending noun, **gacchanta+ī**)

(ns) **Nagaraṁ Gacchantī itthī rukkhamūle vissamati.**

[LT] To town, going, woman, at the foot of tree, rests.

i.e. The woman who is going to town, rests at the foot of tree.

Note: (1) **rukkha**-of tree+**mūle**-at root. (2) **vissamati**-rests, **vi√samu**-to calm, **+a+ti**, one extra **s** added.

(np) **Nagaraṁ Gacchantiyo itthiyo rukkhamūle vissamanti.**

[LT] To town, going, women, at the foot of tree, rest.

i.e. The women who are going to town, rest at the foot of tree.

(as) **Gehaṁ Gacchantiṁ itthiṁ puriso passati.**

[LT] To home, to going, to woman, the man, sees.

i.e. The man sees woman who is going to the home.

(ap) **Gehaṁ Gacchantiyo itthiyo puriso passati.**

[LT] To home, to going, to women, the man, sees.

i.e. The man sees women who are going to the home.

(is) **Gehaṁ Gacchantiyā itthiyā saha puriso gāmaṁ gacchati.**

[LT] To home, with going, with woman, together, man, to village, goes.

i.e. The man goes to the village together with woman who is going to (her) home.

(ip) **Gehaṁ Gacchantīhi, Gacchantībhi itthīhi saha puriso gāmaṁ gacchati.**

[LT] To home, with going, with women, together, man, to village, goes.

i.e. The man goes to village together with women who are going to (their) home.

(ds) **Vane attano khettaṁ Gacchantiyā itthiyā puriso udakaṁ deti.** [**udaka**-water]

[LT] In forest, of one's own, to farm, of going, of woman, man, water, offers.

i.e. The man offers water for the woman who is going to her own farm in the forest.

(dp) **Vane attano khettaṁ Gacchantīnaṁ itthīnaṁ bhikkhu dhammaṁ katheti.**

[LT] In forest, of one's own, to farm, of going, of women, monk, to *Dhamma*, talks.

i.e. The monk talks *Dhamma* for the women who are going to their own farm in the forest.

(abs) **Nagaraṁ Gacchantiyā itthiyā bhikkhu bhattaṁ labhati.**

[LT] To town, from going, from woman, monk, to food, gets.

i.e. The monk gets food from the woman who is going to town.

(abp) **Nagaraṁ Gacchantīhi, Gacchantībhi itthīhi bhikkhū bhattaṁ labhanti.**

[LT] To town, from going, from women, monks, to food, get.

i.e. The monks get food from women who are going to town.

(ls) **Gehaṁ Gacchantiyā, Gacchantiyaṁ itthiyaṁ putto atthi.**

[**atthi**-is, has, **asa**-to be**+ti**]

[LT] To home, at going, at woman, son, is.

i.e. There is a son at the woman who is going to home.

(lp) **Gehaṁ Gacchantīsu itthīsu puttā santi.**

[**santi**-are, have, **asa+anti**]

[LT] To home, at going, at women, sons, are.

i.e. There are sons at the women who are going to home.

****

Sample Sentences of Present Participle-suffix **māna**-suffixed word "**Gacchamāno**, (Masculine word-form)"

Note: māna and **ta**-suffixed two present participle nouns and their use in Pāḷi sentences are shown below to enrich and broaden the grammatical knowledge of Pāḷi students. They are similarly used as **gacchanta**. Alternative word-forms for feminine and neuter gender nouns are also simple and easy. Try to translate these sentences by oneself.

(ns) **Vihāraṁ Gacchamāno <u>puriso</u> antāmagge buddhaṁ passati.**
The man, who is going to the monastery, sees the Buddha on the path inside.

(np) **Vihāraṁ Gacchamānā <u>purisā</u> buddhaṁ passanti.**

(as) **Gāmaṁ Gacchamānaṁ <u>purisa</u>ṁ sunakho anugacchati.**
The dog follows the man who is going to the village.

(ap) **Gāmaṁ Gacchamāne <u>purise</u> sunakho anugacchati.**

(is) **Nagaraṁ Gacchamānena <u>purisena</u> saddhiṁ bhikkhu gacchati.**
The monk goes together with the man who is going to the city.

(ip) **Nagaraṁ Gacchamānehi, Gacchamānebhi <u>purisehi</u> saddhiṁ bhikkhū gacchanti.**

(ds) **Vanaṁ Gacchamānassa <u>purisassa</u> bhikkhu bhojanaṁ deti.**
The monk gives food to the man who is going to the forest.

(dp) **Vanaṁ Gacchamānānaṁ <u>purisāna</u>ṁ bhikkhu bhojanaṁ deti.**

(abs) **Vanaṁ Gacchamānasmā, Gacchamānamhā, Gacchamānā <u>purisā</u> phalāni bhikkhu labhati.**
The monk receives fruits from the men who are going the forest.

(abp) **Vanaṁ Gacchamānehi, Gacchamānebhi <u>purisehi</u> phalāni bhikkhu labhati.**

(gs) **Vanaṁ Gacchamānassa <u>purisassa</u> kāyo kilamati.**
The body, of the man who is going to the forest, becomes fatigued.

(gp) **Vanaṁ Gacchamānānaṁ <u>purisāna</u>ṁ kāyā kilamanti.**

(ls) **Attano gehaṁ Gacchamānasmiṁ, Gacchamānamhi, Gacchamāne <u>purise</u> balaṁ atthi.**
There is strength in the man who is going to his own home.

(lp) **Attano gehaṁ Gacchamānesu <u>purisesu</u> dhanaṁ atthi.**

Sample Sentences of **ta**-suffixed past participle word.

"**Gato** (Masculine word-form)"

Note: Even though it is a past-participle in the grammatical term, the meaning is very much the same and used as such in Pāḷi texts with only a slight hint of the past.

(ns) **Vihāraṁ Gato <u>puriso</u> antrāmagge buddhaṁ passati.**
The man, who is going to the monastery, sees the Buddha on the path inside.
(np) **Vihāraṁ Gatā <u>purisā</u> buddhaṁ passanti.**

(as) **Gāmaṁ Gataṁ <u>purisa</u>ṁ sunakho anugacchati.**
The dog follows the man who is going to the village.
(ap) **Gāmaṁ Gate <u>purise</u> sunakho anugacchati.**

(is) **Nagaraṁ Gatena <u>purisena</u> saddhiṁ bhikkhu gacchati.**
The monk goes together with the man who is going to the city.
(ip) **Nagaraṁ Gatehi, Gatebhi <u>purisehi</u> saddhiṁ bhikkhū gacchanti.**

(ds) **Vanaṁ Gatassa <u>purisassa</u> bhikkhu bhojanaṁ deti.**
The monk gives food to the man who is going to the forest.
(dp) **Vanaṁ Gatānaṁ <u>purisāna</u>ṁ bhikkhu bhojanaṁ deti.**

(abs) **Vanaṁ Gatasmā, Gatamhā, Gatā <u>purisā</u> phalāni bhikkhu labhati.**
The monk receives fruits from the men who is going the forest.
(abp) **Vanaṁ Gatehi, Gatebhi <u>purisehi</u> phalāni bhikkhu labhati.**

(gs) **Vanaṁ Gatassa <u>purisassa</u> kāyo kilamati.**
The body of the man who is going to the forest becomes fatigued.
(gp) **Vanaṁ Gatānaṁ <u>purisāna</u>ṁ kāyā kilamanti.**

(ls) **Attano gehaṁ Gatasmiṁ, Gatamhi, Gate <u>purise</u> balaṁ atthi.**
There is strength in the man who is going to his own home.
(lp) **Attano gehaṁ Gatesu <u>purisesu</u> dhanaṁ atthi.**

Bhavanta [bhū+anta]

Meaning: Your honorable, Gentleman

(ns) **Bhavaṁ, Bhavanto <u>gotamo</u> dhammaṁ carati.**
[LT] Venerable, Gotama, to Dhamma, practices.
i.e. Venerable Gotama practices Dhamma.

(np) **Bhavanto, Bhavantā, *Bhonto, *Bhontā <u>bhikkhū</u> upāsakānaṁ dhammaṁ desenti.**
[LT] Venerable, monks, to devotees, to Dhamma, teach.
i.e. Venerable monks teach Dhamma to devotees.

(vs) (a) **Ko nu kho Bho, *Bhavanta, *Bhonta, Bhante, *Bhadde gotama hetu?**
[LT] What, ?, venerable, Gotama, the reason.
i.e. What is the reason venerable Gotama?
Note: nu-particle signifies question. **kho**-particle has no meaning here.

(b) **Suṇātu me Bhante saṅgho!.**
[LT] Listen, me, venerable, monks.
i.e. Listen to me venerables!
Note: bhante is found to be both singular and plural word in a wider area of Pāḷi texts.

(vp) **Suṇantu Bho, Bhavanto, Bhavantā, *Bhonto, *Bhontā mama vacanaṁ!**
[LT] Listen, your venerables, my, speech.
i.e. Listen to my speech your venerables!
Note: (1) **suṇantu**=listen, **su**-to hear, **+ṇā+antu** (*pañcamī*-verb).
(2) **vacanaṁ**-speech, **vaca**-to say, **+yu+aṁ**.

(as) **Bhavantaṁ <u>gotama</u>ṁ ahaṁ pucchāmi.**
[**puccha**-to ask, **+a+mi**]
[LT] To venerable, Gotama, I, ask.
i.e. I ask (you) venerable Gotama.

(ap) **Bhavante <u>bhikkhū</u> mayaṁ vandāma.**
[LT] To venerable, monks, we, bow.
i.e. We bow (you) venerable monks.

(is) **Bhavatā, *Bhotā, Bhavantena <u>gotamena</u> saddhim ahaṁ dhammaṁ carāmi.**
[LT] With venerable, with Gotama, together, I, to Dhamma, practice.
i.e. I practice Dhamma together with venerable Gotama.

(ip) **Bhavantehi, Bhavantebhi <u>bhikkhūhi</u> saddhiṁ mayaṁ dhammaṁ carāma.**
[LT] With venerable, with monks, together, we, to Dhamma, practice.
i.e. We practice Dhamma together with venerable monks.

(ds) **Bhavato, *Bhoto, Bhavantassa <u>ānandassa</u> ahaṁ bhojanaṁ demi.**
[LT] For venerable, for Ānanda, I, to food, offer.
i.e. I offer food to venerable Ānanda.

(dp) **Bhavataṁ, Bhavantānaṁ <u>bhikkhūna</u>ṁ mayaṁ bhojanaṁ dema.**
[LT] For venerable, for monks, we, to food, offer.
i.e. We offer food to venerable monks.

(abs) **Bhavatā, Bhavantasmā, Bhavantamhā, Bhavantā <u>imaṁ</u> dhammaṁ ahaṁ suṇāmi.**
[LT] From venerable, to this, to Dhamma, I, listen.
i.e. I listen to this Dhamma from venerable.

(abp) **Bhavantehi, Bhavantebhi <u>imaṁ</u> vacanaṁ mayaṁ suṇāma.** [**su+ṇā+ma**]
[LT] From venerable, to this, to speech, we, listen.
i.e. We listen to this speech from venerable.

(gs) **Bhavato, *Bhoto, Bhavantassa vacanaṁ ahaṁ saddahāmi.**
[LT] Of venerable, to speech, I, believe.
i.e. I believe in the speech of venerable.
Note: saddahāmi-(I) believe.**saṁ**-well√ **dhā**-to keep+**mi**.

(gp) **Bhavataṁ, Bhavantānaṁ <u>bhikkhūna</u>ṁ vacanaṁ mayaṁ saddahāma.**
[LT] Of venerables, of monks, to speech, we, believe.
i.e. We believe in the speech of venerable monks.

(ls) **Bhavati, Bhavantasmiṁ, Bhavantamhi, Bhavante <u>gotame</u> ahaṁ pasīdāmi.**
[LT] In venerable, in Gotama, I, admire/is pleased.
i.e. I admire in venerable Gotama.

(lp) **Bhavantesu <u>bhikkhūsu</u> mayaṁ pasīdāma.**
[LT] In venerables, in monks, we, admire.
i.e. We admire in venerable monks./.

Bhadanta-good honorable, venerable monk

(A polite term like **bho** and **bhavanta**, mostly said as a polite reference to monks by people)

[**a**-ending masculine gender noun, similar to **purisa**]

Read the following sentences:

(ns) **Bhaddanto gāmaṁ āgacchati.**

[LT] Venerable one, to village, comes.

i.e. Venerable one comes to the village.

(np) **Bhaddantā gāmaṁ āgacchanti.**

[LT] Venerables, to village, come.

i.e. Venerables come to the village.

(vs) **Bho *Bhaddanta, *Bhadanta, Bhante gāmaṁ āgacchatha!**

[LT] Venerable one!, to village, come.

i.e. Come to village venerable!

(vp) **Bhaddantā amhākaṁ gāmaṁ āgacchatha!**

[LT] Venerables!, our, to village, come.

i.e. Come to our village venerables!

(as) **Bhaddantaṁ ahaṁ apacāyāmi.**

[LT] To venerable one, I, respect.

i.e. I respect the venerable.

Note: apacayāmi-(I) respect, **apa√ci**-to respect, **+a+mi**.

(ap) **Bhaddante mayaṁ apacayāma.**

[LT] To venerables, we, respect.

i.e. We respect the venerables.

(is) **Bhaddantena saha ahaṁ dhammaṁ carāmi.**

[LT] with the venerable one, with, I, the Dhamma, practice

i.e. I practice the Dhamma with the venerable one.

(ip) **Bhaddantehi, Bhaddantebhi saha mayaṁ dhammaṁ carāma.**

[LT] with the venerable ones, with, we, the Dhamma, practice

i.e. We practice the Dhamma together with the venerable ones.

(ds) **Bhaddantassa ahaṁ piṇḍapātaṁ demi.**

[LT] For venerable, I, to food, offer.

i.e. I offer food for the venerable.

(dp) **Bhaddantānaṁ mayaṁ piṇḍapātaṁ dema.**

[LT] For venerables, we, to food, offer.

i.e. We offer food for venerables.

(abs) **Bhaddantasmā, Bhaddantamhā, Bhaddantā mayaṁ dhammaṁ suṇoma.**

[LT] From venerable, we, to Dhamma, hear.

i.e. We hear Dhamma from venerable.

(abp) **Bhaddantehi, Bhaddantebhi mayaṁ dhammaṁ suṇoma.**

[LT] From venerables, we, to Dhamma, hear.

i.e. We hear Dhamma from venerables.

(gs) **Bhaddantassa ovādaṁ ahaṁ suṇomi.**

[LT] Of venerable, to instruction, I, listen.

i.e. I listen to the instruction of venerable.

(gp) **Bhaddantānaṁ ovādaṁ mayaṁ suṇoma.**

[LT] Of venerables, to instruction, we, listen.

i.e. We listen to the instruction of venerables.

(ls) **Bhaddantasmiṁ, Bhaddantamhi, Bhaddante mayaṁ pasīdāma.**

[LT] in the Venerable One, we have faith.

i.e. We are is pleased/ have faith in the venerable One.

(lp) **Bhaddantesu mayaṁ pasīdāma.**

[LT] in the Venerable Ones, we, have faith/are pleased.

i.e. We are pleased/ have faith in the venerable Ones.

****

Santa-while, being, present, existing (adj)

Note: In this first meaning, only some case-endings are shown as not all case-forms are found in the Pāḷi texts. Even among applicable word-forms, only simple word-forms are found in the frequent usage.

(ns) **Ko Santo kaṁ paccācikkhasi.** [**paccācikkhati**=renounces, forsakes, **pati, ā√ cikkha**-to forsake, **+ a+ti**]
[LT] who, being, to whom, (you) forsake.
i.e. Being who, whom do you forsake? Who you forsake whom.

(np) **Cattāro'me bhikkhave puggalā Santo, saṁvijjamānā lokasmiṁ.** [**cattāro+ime**]
[LT] Four, these, monks, individuals, are, present, in the world.
i.e. Disciples! (there are) four (types of) individuals present in the world.
Note: (1) **puggalā**-individuals, persons. (2) **saṁvijjamānā**-are present, **saṁ√vida+ya+māna+yo**. This word is a *kita*-noun with two suffixes, synonymous with **santo**.

(as) **Santaṁ vā ajjhattaṁ kāmacchandaṁ 'atthi me ajjhattaṁ kāmacchando'ti pajānāti.**
[LT] To existing, also, in oneself, to sensual desire, (there) is, my, inside, sensual desire, thus, knows.
i.e. (Meditator) knows there is sensual desire in me (if he sees) sensual desire is present in him.
Note: (1) **kāmacchando'ti-kāmacchando**-sexual desire, **+iti**.
(2) **pajānāti**-clearly knows. **pa√ñā+nā+ti**.

(ap) **Paṇḍito ajjattaṁ Sante akusale dhamme pajānāti.**
[LT] The wise, inside, to existing, to unwholesome, to dhammas, clearly knows.
i.e. The wise knows the arising unwholesome (mental) states in oneself.

(is) **Iti puṭṭhena Satā ānanda 'atthī'tissa vacanīyaṁ.**
[**atthītissa-atthi**-there is, **+iti**-thus, +**assa**-should be]
[LT] Thus, asked, being, Ānanda, (there) is, should be, answered.
i.e. Ānanda! being asked thus, you should answer as there is.

(ip) This case-ending word-forms not found despite being applicable.

(ds) **Samaṇassa Sato, Santassa bhikkhussa manussā dānaṁ denti.**

[LT] For a *samaṇa*, for being, for monk, men, alms, offer.

i.e. Men offer alms to monks for being *samaṇa* (**i.e.** those practicing for inner calm and peace).

(dp) **Pabbajitānaṁ Sataṁ, Santānaṁ bhikkhūnaṁ manussā sakkāraṁ karonti.**

[LT] For renunciate, for being, for monks, men, respectful treatment, do.

i.e. Men do respectful treatment to monks for being renunciate, (those who left lay-men's life for spiritual progress are called **pabbajita**).

Note: (1) **pabbajitānaṁ**-those who have gone forth, **i.e.** those who left householder's life [**pa√vaja**-to go, **+i+ta**].

(2) **sakkāraṁ**-respectful treatment, devotion, [**saṁ**-well, √**kara**-to do, **+ṇa**-suffix**+aṁ**].

(abs, abp) This case-ending word-form not found though applicable.

(gs) (a) **Bodhisattasse'va Sato, Santassa eta'dahosi.**

[LT] Aspirant of Buddhahood, only, of being, this thought, arose.

i.e. This thought arose even while being a bodhisatta.

Note: (1) **bodhisattase'va**=**bodhisattassa+eva**

(2) **eta'dahosi**=**etaṁ**-this thought+**ahosi**-arose, was.

(gs) (b) **Āturakāyassa me Sato, Santassa cittaṁ anāturaṁ bhavissati.**

[LT] of sick body, my, of being, the mind, without being sick, will be.

i.e. My mind will remain unaffected despite my body being sick.

Note: (1) **āturakāyassa**=of sick-body, **ātura**-sick, hurt+**kāya**-body, a *bahubbīhi* atttributive compound noun (2) **anāturaṁ**=**na**-not, without, +**āturaṁ**-sick, hurt, (a compound noun).

(gp) **Manussānaṁ yeva Sataṁ, Santānaṁ, manussabhūtānaṁ dissanti hīnapaṇītatā.**

[LT] Of human, only, (despite) being, human beings, are seen, being low and being high.

i.e. (The abject unequal conditions) of being low and being high are seen (despite all of them) being human beings.

Note: (1) **manussabhūtānaṁ**-being humans. **yeva-eva**-only, **y** is inserted. (3) **dissanti**-**disa**-to see, **+anti**. (4) **hīnapaṇītatā**-**hīna**-being low+**paṇīta**-being high+**tā**-being, a *taddhita*-noun.

(ls) (a) **Imasmiṁ Sati, Santasmiṁ, Santamhi, Sante idaṁ hoti.**

[LT] When this (cause), when present, this (result), is.

i.e. When this cause is present, this result arises.

(b) **Addhā kho bhante evaṁ Sati, Sante hoti sandiṭṭhikaṁ sāmaññaphalaṁ.**

[LT] Surely, venerable, thus, being, is, oneself-noticeable, benefit of monastic life.

i.e. Venerables! Surely, if being so, (it) is oneself-noticeable benefit of being a monk.

(lp) **Evaṁ khandhesu Santesu hoti 'satto'ti sammuti.**

[LT] Thus, (when) *khandhas*, i.e. aggregates, (when) present, is, an individual being, as, concept.

i.e. There arises the concept as "an individual being" when aggregates are present. (**i.e.** The concept or conventional term or recognition as "an individual living being" is rather based on the presence of five aggregates).

Note: (1) **khandhesu**-(five) *khandha* or aggregates. (2) **satto'ti-satto**-an individual being [**saja**-to cling to, to attach to**+ta**, a being is called ***satta*** in Pāḷi because it always cling to its life and everything associated with life with so much attachment and clinging. [A masculine gender *kita*-noun of *purisa*-group]**+iti**-as. (3) **sammuti**-term, concept, recognition, a *kita*-noun, of *ratti*-group, feminine gender.[**saṁ**-well, **ṁ** of changed to **m** by rule of 31√ **mana**-to recognize, to acknowledge**+ti**-act of].

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Asanta-evil
[**na√samu+ta,** *kita*-noun]

Antonym of **Santa: Asanta**=***na+santa*** (a) not being, not present, not true, false (b) not saintly person, evil person. This word is similarly declined and used in the Pāḷi texts as the word **santa** such as:

Case	Singular	Plural
Nom	**asanto**	**asanto, asantā**
Acc	**asantaṁ**	**asante**
Ins	**asatā, asantena** *etc.*	

Sample sentences and usage:
Asanta-evil [**na√samu+ta**, *kita*-noun]

(np) **Asanto nirayaṁ yanti, santo saggaparāyaṇā**
(Devatā-saṁyutta Pāḷi Text)
[LT] Evil persons, to hell, go, the virtuous, heaven-bound.
i.e. Evil people go to the hell (while) the virtuous are heaven-bound.

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Asanta-not true, false, absent.
[**na√asa+ta**, *kita*-noun]

(as) **<u>Asanta</u>ṁ vā ajjattaṁ kāmacchandaṁ 'natthi me ajjattaṁ kāmacchando'ti pajānāti.**
[LT] To not existing, also, in oneself, to sensual desire, (there) is not, my, inside, sensual desire, thus, knows.
(Mahāsatipaṭṭhāna-sutta, Dīghanikāya Text)
i.e. (Meditator) knows there is no sensual desire in me (if he sees) no sensual desire present in him.

(is) **Abbhācikkhanti ca pana maṁ te asatā abhūtena.**
[LT] Accuse, also, (**pana** has no meaning), to me, they, by false, by not true fact.
i.e. They accuse me of false and non-factual slander.
(Mahāsīhanāda-sutta, Dīghanikāya Text).

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There is another word **Samāna** which has two meanings:

Samāna-while, being (adj, adv)
[**asa+māna+si**, variable gender, *kita*-noun]

Samāna-similar, same (adj)
[**sadisa√mana+si**, variable gender, *kita*-noun]

Note: This word does not belong to type (III) **a**-ending nouns but a general adjective noun of three genders. Only some case-endings are shown in the sample sentences because not all case-forms are found in the Pāḷi texts.

Sample Sentences:

(ns) **Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.**

(Brahmajāla-sutta, Dīghanikāya Text)

[LT] to this life, coming, being, from home, to homeless life, goes forth.

i.e. Having come to this (human) life, (he) goes forth from householder's life to homeless life, i.e. (He) enters into an ascetic life when (he) comes to this (human) life.

Note: (1) **itthattaṁ**-to this condition, such an existence, [**ima+thaṁ**, **ttaṁ**, Re: 399, 360] (2) **agārasmā**-from home, from layman's life, [**agāra+smā**] (3) **anagāriyaṁ-angāra**-homeless, **+iya+aṁ**, a *taddhita* noun.

(np) **Pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti.**

(Brahmajāla-sutta, Dīghanikāya Text)

[LT] to question, asked, being, to evasive speech, reach/engages in.

i.e. (They) reach to evasive speech when being asked with questions. (They resorted to evasive speech when asked).

Note: (1) **puṭṭhā**-asked, [**puccha+ta**] (2) **vācāvikkhepaṁ-vācā**-speech+**vikkhepaṁ**-to deflection (a compound noun).

(as) **Tathā pabbajitaṁ samānaṁ sabrahmacārino ovadanti.**

(Ūmībhaya-sutta, Catukkha Aṅguttara Nikāya Pāḷi Text)

[LT] Thus, to ascetic life, being, co-meditators, advise.

i.e. Thus, being a monk, co-meditators advise (him who entered into monastic life).

Note: (1) **sabrahmacārino**-co-meditator friends. **sa**-together + **brahma**-holy spiritual practice + **cārī**-those who practice **+ yo**, **yo** changed to **no**. (2) **ovadanti**-instruct. **o√vada+a+anti**.

(ap) **Ājānī'yeva samāne ājānīyaṭhāne ṭhapessāma.**

(Potaliya-sutta, Majjhimanikāya Pāḷi text)

[LT] heroic/well bred/superior, only, being, in the position of hero/well bred, (we) shall place.

i.e. Being heroic, we shall place him in a position of hero.

Note: (1) **ājānīyeva-ājānīye+eva**. **ājānīye**-very valiant, well bred, superior.
(2) **ājānīyaṭhāne**-the position of hero/well bred/superior.

Santa-a Saint (n), virtuous (adj)

(ns) **Saṁ, Santo <u>naro</u> saccaṁ bhaṇati, kalyāṇaṁ karoti.**
[**bhaṇati**=says, **bhaṇa**-to say, **+a+ti**]
[LT] Saintly, man, to truth, speaks, to virtuous deed, does.
i.e. Saintly man speaks truth and does virtuous deed.

(np) **Santo, Santā <u>narā</u> saccaṁ bhaṇanti, kalyāṇaṁ karonti.**
[LT] Saintly, men, to truth, speak, to virtuous deed, do.
i.e. Saintly men speak truth and do virtuous deed.

(vs) **Santa saccaṁ bhaṇāhi!** [**bhaṇāhi**-speak, *pañcamī* mode verb]
[LT] Saint, to truth, speak.
i.e. Saint, speak the truth!

(vp) **Santo, Santā saccaṁ bhaṇatha! kalyāṇaṁ karotha!**
[**bhaṇatha, karotha**-*pañcamī* mode verbs]
[LT] Saints, to truth, speak, to virtuous deed, do.
i.e. Saints, speak truth, do virtuous deed!

(as) **Saṁ, Santaṁ <u>naraṁ</u> manussā mānenti, garuṁ karonti.**
[LT] To saintly, to man, men, adore, respectfully, do, i.e. treat.
i.e. Men adore and respectfully treat a saintly man.
Note: (1) **mānenti**-adore+**māna**-to adore, **+ṇe+anti**.
(2) **garuṁ**-respectfully, adv. **karonti**-treat, **kara**-to do, **+o+anti**.

(ap) **Sante <u>nare</u> manussā garuṁ karonti.**
[LT] To saintly, to men, men, respectfully, do, treat.
i.e. Men respectfully treat saintly men.

(is) **Satā, Santena <u>purisena</u> saṁvāso sukho hoti.**
[**saṁvāso**-**saṁ**-together+**vāso**-living, *kita*-noun]
[LT] With saintly, with man, living together, joy, is.
i.e. Living together with a saintly man is joyous.

(ip) **Santehi, Santebhi, *Sabbhi <u>narehi</u> saṁvāso sukho hoti.**
[LT] With saintly, with men, living together, joy, is.
i.e. Living together with saintly men is joyous.

(ds) **Sato, Santassa <u>narassa</u> manussā sādhukāraṁ karonti.**
[**sādhu**-good+**kāra**-act, a *kita*-noun]
[LT] For saintly, for man, men, joyous appreciation, do.
i.e. Men do joyous appreciation for a saintly man.

(dp) **Sataṁ, Santānaṁ, *Satānaṁ <u>narāna</u>ṁ manussā sādhukāraṁ karonti.**
[LT] For saintly, for men, men, joyous appreciation, do.
i.e. Men do joyous appreciation for saintly men.

(abs) **Satā, Santasmā, Santamhā, Santā <u>narasmā</u> bhayaṁ natthi.**
[LT] From saintly, from man, danger/dread, not, is.
i.e. There is no danger from a saintly man.
Note: (1) **bhaya**-danger. (2) **natthi**-not is, **na**-not√**atthi**-is, **asa**-to be, **+ti**.

(abp) **Santehi, Santebhi, *Sabbhi <u>narehi</u> manussā sukhaṁ labhanti.**
[LT] From saintly, from men, men, to joy, get.
i.e. Men get joy from saintly men.

(gs) **Sato, Santassa <u>narassa</u> ācāraṁ manussā anukaronti.**
[LT] Of saintly, of man, to conduct, men, emulate.
i.e. Men emulate the conduct of a saintly man.
Note: (1) **ācāraṁ**-conduct. **ā√cara+ṇa+aṁ** (2) **anukaroti**-immitate, emulate, **anu**-following√ **kara**-to do, **+o+anti**.

(gp) **Sataṁ, Santānaṁ, *Satānaṁ <u>narāna</u>ṁ ākāraṁ ca ācāraṁ ca aññe anukaronti.**
[LT] Of saintly, of men, manner, also, conduct, also, others, emulate.
i.e. Others emulate the manner and conduct of saintly men.
Note: ākāraṁ-manner. **ā√kara+ṇa+aṁ**.

(ls) **Sati, Santasmiṁ, Santamhi, Sante <u>nare</u> dhammo atthi. Karuṇā atthi.**
[LT] In saintly, in man, Dhamma, there is, compassion, there is.
i.e. There is Dhamma and compassion in a saintly man.

(lp) **Santesu <u>naresu</u> dhammo atthi. Karuṇā atthi. Mettā atthi.**
[LT] In saintly, in men, Dhamma, there is, compassion, there is, love, there is.
i.e. There is Dhamma, compassion and love in saintly men.

Arahanta

Meaning: the enlightened holy saint
who attained the fourth stage of enlightenment.
[the root: **araha**-to be worthy of+**anta**-suffix]

Read the following sentences:

(ns) **Amhākaṁ buddho Arahaṁ, *Arahā** (found in Pāḷi texts)
Arahanto hoti.
[LT] Our, Buddha, Arahanta, is.
i.e. Our Buddha is an Arahanta (the one who had attained the fourth stage of enlightenment, the one who is worthy of being worshipped. Two meanings).

(np) **Buddhassa kāle bahū Arahanto, Arahantā honti.**
[LT] Of Buddha, in times, many, Arahanta, are.
i.e. In Buddha's time, there are many Arahantas.

(vs) **Arahanta! amhe dhammaṁ desehi!**
[LT] Enlightened Arahanta saint!, to us, to Dhamma, teach.
i.e. Teach us Dhamma holy Arahanta saint!

(vp) **Arahanto, Arahantā! amhe dhammaṁ desetha!**
[**desehi, desetha**, *pañcamī* mode verbs]
[LT] Enlightened Arahanta saints!, to us, to Dhamma, teach.
i.e. Teach us Dhamma holy Arahanta saints!

(as) **Arahantaṁ upāsako vandati.**
[LT] To enlightened Arahanta saint, devotee, bows.
i.e. Devotee bows to an Arahanta.

(ap) **Arahante upāsakā vandanti.**
[LT] To enlightened Arahanta saints, devotees, bow.
i.e. Devotee bow to Arahanta saints.

(is) **Arahatā, Arahantena saha upāsako dhammaṁ carati.**
[LT] With enlightened Arahanta saint, together, devotee, to Dhamma, practices.
i.e. Devotee practices Dhamma together with an Arahanta saint.

(ip) **Arahantehi, Arahantebhi saddhiṁ upāsakā dhammaṁ caranti.**
[LT] With enlightened Arahanta saints, together, devotees, to Dhamma, practice.
i.e. Devotees practice Dhamma together with Arahanta saints.

(ds) (a) **Namo tassa <u>bhagavato</u> *<u>Arahato</u>**

sammāsambuddhassa.

[LT] Bow, to that, to glorious, to enlightened Arahanta saint, to perfectly enlightened.

i.e. (I) bow to that glorious, Arahanta saint Buddha, who is perfectly enlightened.

Note: (1) **namo**-(I) bow. (2) **sammāsambuddhassa**-to perfectly enlightened one, **sammā**-well, **saṁ**-by oneself, on one's own intuitive wisdom, √**budha**-to know, **+ta**-perfect-tense suffix, **+sa**. **ṁ** of **saṁ** changed to **m** per 31.

(b) **Arahantassa upāsako bhojanaṁ dadāti.**

[**dā**-to give, **+a+ti**]

[LT] For enlightened Arahanta saint, devotee, to meal, offers.

i.e. Devotee offers meal to Arahanta saint.

(dp) **Arahataṁ, Arahantānaṁ upāsakā bhojanaṁ dadanti.**

[LT] For enlightened Arahanta saints, devotees, to meal, offer.

i.e. Devotees offer meal to Arahanta saints.

(abs) **Arahatā, Arahantasmā, Arahantamhā, Arahantā upāsako ovādaṁ labhati.**

[LT] From enlightened Arahanta saint, devotee, to instruction, gets.

i.e. Devotee gets instruction from Arahanta saint.

(abp) **Arahantehi, Arahantebhi upāsakā puññaṁ labhanti.**

[**puñña**-merit, *citta*-group noun]

[LT] From enlightened Arahanta saints, devotees, to merit, get.

i.e. Devotees get merit from Arahanta saints.

(gs) ***Arahato, Arahantassa vihāraṁ upāsako parisodheti.**

[**pari√sudha**-to clean, **+ṇe+ti**]

[LT] Of enlightened Arahanta saint, to temple, devotee, cleans.

i.e. Devotee cleans the temple of Arahanta saint.

(gp) **Arahataṁ, Arahantānaṁ vihāre upāsakā prisodhenti.**

[LT] Of enlightened Arahanta saints, to temples, devotees, clean.

i.e. Devotees clean the temples of Arahanta saints.

(ls) **Arahati, Arahantasmiṁ, Arahantamhi, Arahante upāsakā sakkaccaṁ upaṭṭhahanti.**

[LT] On enlightened Arahanta saint, devotees, respectfully, look after.

i.e. Devotees respectfully look after the Arahanta saint.

[**upa**-nearby, **tiṭṭhanti**-stand, **i.e.** look after, care]

Note: (1) **sakkaccaṁ**-respectfully, adv. (2) **upaṭhahanti**-stand by, look after, **upa**-nearby√**ṭhā**-to stand**+anti.**

The root **ṭhā** changed to **ṭhaha** in morphological process.

(lp) **Arahantesu upāsakā sakkaccaṁ upaṭhahanti.**

[LT] On enlightened Arahanta saints, devotees, respectfully, care.

i.e. Devotees respectfully care Arahanta saints.

Note: Most underlined words are modified words because **gacchanta**-group nouns are mostly used as adjectives in these sentences.

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LESSON 5

Puṁliṅga, Ākāranta sadda

Masculine Gender,

ā-ending noun Reader

Sā-dog

Read the following sentences:

(ns) **Sā bhojanasālāya tiṭṭhati.**

[**bhojana**-meal+**sālā**-hall (a compound-noun)]

[LT] Dog, at meal-house, stands/stays.

i.e. The dog hangs around at the meal-house.

(np) **Sāno bhojanasālāya tiṭṭhanti.**

[LT] Dogs, at meal-house, stand.

i.e. The dogs hang around at the meal-house.

(as) **Sānaṁ bhikkhu anukampati.**

[LT] To dog, monk, feels compassion.

i.e. The monk feels compassion to the dog.

(ap) **Sāne sāmaṇerā anukampanti. bhattaṁ ca denti.**

[LT] To dogs, novices, feels compassion, to food, also, give.

i.e. The novices feel compassion and give food to the dogs.

Note: sāmaṇerā=novices, the one who is a monk's lineage, **samaṇa**-of monk+**ṇera**-lineage, **+yo**, a *taddhita*-noun.

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LESSON 6

Puṁliṅga,
i-kāranta sadda
Masculine Gender,
i-ending nouns Reader

Aggi-fire

(ns) **Aggi,*Aggini vanaṁ jhāyati.**

[LT] The fire, to forest, burns.

i.e. The fire burns the forest.

Note: jhāyati=burns, **jhe**-to burn, **+a+ti**, **e** of the root changed to **āya**.

(np) **Aggī, Aggiyo,*Aggayo vanaṁ jhāyanti.**

[LT] The fires, to forest, burn.

i.e. The fires burn the forest.

(as) **Aggiṁ naro udakena vūpasameti.**

[LT] To fire, man, by water, puts out.

i.e. The man puts out the fire with water.

(ap) **Aggī, Aggiyo,*Aggayo narā udakena nibbāpenti.**

[LT] To fires, men, by water, put out.

i.e. The men put out the fire by means of water.

Note: (1) **vūpasameti**=causes to extinguish**, vi+upa√samu**-to put out, **+ṇe+ti**, a causative verb. (2) **nibbāpenti**-causes to cease burning. **ni**-out√**vā**-to blow, **+ṇāpe+anti**, also a causative verb, the same meaning.

(is) **Agginā naro odanaṁ pacati.** [**odana**-rice]

[LT] With fire, man, to rice, cooks.

i.e. The man cooks the rice with fire.

(ip) **Aggīhi-Aggībhi Aggihi-Aggibhi narā odnaṁ pacanti.**

[LT] With fires, men, to rice, cook.

i.e. The men cook the rice with fire.

(ds) **Udakaṁ Aggissa, Aggino paṭipakkhaṁ hoti.**

[LT] Water, of fire, opposite, is.

i.e. The water is opposite of fire.

Note: paṭipakkhaṁ-opposition, adj [**pati**-against+**pakkha**-side].

(dp) **Udakāni Aggīnaṁ, Agginaṁ paṭipakkhāni honti.**

[LT] Waters, of fire, opposite, are.

i.e. The waters are opposite of fire.

(abs) **Aggismā, Aggimhā,*Agginā bhayaṁ jāyati.**

[LT] From fire, danger, arises.

i.e. The danger arises from fire.

(abp) **Aggīhi-Aggībhi,Aggihi-Aggibhi bhayaṁ jāyati.**

[LT] From fires, danger, arises.

i.e. The danger arises from fires.

(gs) **Aggissa, Aggino dhūmo ca jālā ca uṇhā honti.**

[LT] Of fire, smoke, also, flames, also, hot, are.

i.e. The smoke and flames of fire are hot.

(gp) **Aggīnaṁ, Agginaṁ dhūmo ca jālā ca uṇhā honti.**

[LT] Of fires, smoke, also, flames, also, hot, are.

i.e. The smoke and flames of fires are hot.

Note: (1) **jālā**-flame, *kaññā*-group noun.

(2) **uṇhā**-hot, adj, variable gender.

(ls) **Aggismiṁ, Aggimhi dārako bhāyati.**

[LT] In fire, boy, fears.

i.e. The boy is afraid of fire.

(lp) **Aggīsu, Aggisu manussā bhāyanti.**

[LT] In fires, men, fear.

i.e. The men are afraid of fires.

Note: bhāyanti-fear.[**bhī**-to fear, **+a+anti**, **ī** of the root changed to **e** and it further changed to **āya**]

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LESSON 7

Puṁliṅga, ī-kāranta sadda
Masculine Gender,
ī-ending nouns Reader

Daṇḍī-a person having or holding a stick, n, adj.

(ns) **Daṇḍī <u>naro</u> daṇḍiṁ ālambhitvā/olumbha gaccahati.**
[LT] Stick-holding, man, to stick, having leaned, goes.
i.e. The stick-holding man goes being supported by stick. (He goes by crutching and leaning on the stick).

(np) **Daṇḍī, Daṇḍino <u>narā</u> daṇḍiṁ ālambhitvā/olumbha gaccahanti.**
[LT] Stick-holding, men, to stick, having supported, go.
i.e. The stick-holding men go being supported by stick.

Note: olumbha/ālambhitvā -having clutched and leaned as a support. **ava**-being pressed downward, √ **lubha**-to clutch, **+tvā**-having. **tvā** changed to **ya**> **ava√lubha+ya**. The final consonant **bh** and **y** further changed into **mbha** and **ava** changed to **o**>**olumbha**. This kind of gerund verb with **tvā**-suffix has a complex structural stage of change.

(as) **Daṇḍiṁ <u>nara</u>ṁ puriso passati.**
[LT] To stick-holding, to person, man, sees.
i.e. Man sees stick-holding person.

(ap) **Daṇḍī, Daṇḍino <u>nare</u> purisā passanti.**
[LT] To stick-holding, to persons, men, see.
i.e. Men see stick-holding persons.

(is) **Daṇḍinā <u>narena</u> saha puriso gāmaṁ āgacchati.**
[LT] With stick-holding, with man, together, man, to village, comes.
i.e. Man comes to village together with the stick-holding person.

(ip) **Daṇḍīhi, Daṇḍībhi <u>narehi</u> saha puriso vihārato gehaṁ paccāgacchati.**
[LT] With stick-holding, with men, together, man, from temple, to home, returns.
i.e. Man returns to home together with the stick-holding persons. [**vihāra**-temple, +**to**-from, See Sutta 248]

Note: paccāgacchati-returns. **pati**-against, **ā**-toward√ **gamu**-to go, **+a+ti**. **ti** of **pati** changed to **c**, one extra **c** added>**paccā**. **m** of the root changed to **cch**> **paccāgacchati**.

(ds) **Daṇḍissa Daṇḍino narassa puriso pānīyaṁ deti.**

[LT] For stick-holding, for man, man, to drinking-water, offers.

i.e. Man offers drinking water to the stick-holding man.

(dp) **Daṇḍīnaṁ narānaṁ puriso pānīyaṁ deti.**

[LT] For stick-holding, for men, man, to drinking-water, offers.

i.e. Man offers drinking water to the stick-holding men.

Note: pānīyaṁ-something to drink. **pā**-to drink, **+anīya+aṁ**, See Sutta 540, a *kita*-verbal noun.

(abs) **Daṇḍismā, Daṇḍimhā,*Daṇḍinā narā bhikkhu odanaṁ paṭiggaṇhāti.**

[LT] From stick-holding, from man, monk, to cooked-rice, receives.

i.e. The monk receives the cooked rice from the stick-holding man.

(abp) **Daṇḍīhi, Daṇḍībhi narehi bhikkhū odanaṁ paṭiggaṇhanti.**

[LT] From stick-holding, from man, monks, to cooked-rice, receive.

i.e. The monks receive the cooked rice from the stick-holding men.

Note: paṭiggaṇhāti-**pati√gaha**-to get, **+ṇhā+ti**. One extra **g** added, **h** of the root erased >**patiggaṇhāti** and **t** of **pati** changed to **ṭ** in morphological process.

(gs) **Daṇḍissa, Daṇḍino narassa hatthaṁ puriso gaṇhāti.**

[LT] Of stick-holding, of man, to hand, man, takes.

i.e. Man takes (grabs) the hand of the stick-holding man.

(gp) **Daṇḍīnaṁ narānaṁ hatthaṁ puriso gaṇhāti.**

[LT] Of stick-holding, of men, to hand, man, takes.

i.e. Man takes (grabs) the hand of the stick-holding men.

(ls) **Daṇḍismiṁ, Daṇḍimhi,*Daṇḍini nare dhanaṁ atthi.**

[LT] In stick-holding, in man, wealth, is.

i.e. There is wealth in the stick-holding man. (He has wealth).

(lp) **Daṇḍīsu naresu dhanaṁ atthi.**

[LT] In stick-holding, in men, wealth, is.

i.e. There is wealth in the stick-holding men. (They have wealth).

Note: The underlined words are modified words./.

LESSON 8

Puṁliṅga, U-kāranta sadda

Masculine Gender,
u-ending Nouns, Type (I)
Bhikkhu-group Reader

Bhikkhu-monk

(ns) **<u>Aññataro</u> Bhikkhu araññe dhammaṁ carati.**
[LT] Certain monk, in forest, to Dhamma, practices.
i.e. A certain monk practices Dhamma in the forest.

(np) **<u>Sambahulā</u> Bhikkhū,*Bikkhavo araññe dhammaṁ paṭipajjanti.**
[LT] Many, monks, in forest, Dhamma, practice.
i.e. Many monks practice Dhamma in the forest.
Note: paṭipajjanti=practice. **pati√pada**-to go **+ya+anti**, a synonymous verb of **carati**.

(vs) **Bho Bhikkhu, dhammaṁ carāhi! kusalaṁ karohi!**
[LT] Monk, to Dhamma, practice! to virtuous deed, do!
i.e. Monk! Practice Dhamma and do wholesome deed!

(vp) **Bhonto Bhikkhū, *Bhikkhave *Bhikkhavo sīlaṁ rakkhatha!**
[LT] Monks, to precept, observe!
i.e. Monks, Observe the moral precept!

(as) **Upāsako Bhikkhuṁ dhammaṁ desetuṁ yācati.**
[LT] Devotee, to monk, to Dhamma, to teach/preach, requests.
i.e. Devotee requests the monk to teach Dhamma.
Note: (1) **desetuṁ**-to teach/preach. **disa**-to teach**+i+tuṁ**-to.
(2) **yācati**-requests, **yāca**-to request**+a+ti**.

(ap) **Bhikkhū, *Bhikkhavo upāsakā vandanti.**
[LT] To monks, devotees, bow.
i.e. Devotees bow to the monks.

(is) **Bhikkhunā saha upāsako ānāpānassatikammaṭhānaṁ araññe bhāveti.**
[LT] With monk, together, devotee, to *ānāpānassati*-meditation, in forest, practices.
i.e. Devotee practices *ānāpānassati*-meditation in the forest together with the monk.
Note: (1) **ānāpānasatikammaṭhānaṁ**-meditation which focus on in and out-breath. **ānāpāna**-in & out breath + **sati**-awareness, +**kamma**-work+**ṭhāna**-place, i.e. spiritual workshop focused on in-breath & out-breath. (2) **bhāveti**-causes to happen, develop. **bhū+ṇe+ti**, a causative verb.

(ip) **Bhikkhūhi, Bhikkhūbhi saha upāsakā ānāpānassatikammaṭṭhānaṁ araññe bhāventi.**
[LT] With monks, together, devotees, *ānāpānassati*-meditation, in forest, practice.
i.e. Devotees practice *ānāpānassati*-meditation in the forest together with the monks.
[**bhāventi**-develop, practice, **bhū+ṇe+anti**].

(ds) **Bhikkhussa, *Bhikkhuno upāsako bhattaṁ deti.**
[**bhatta**-food]
[LT] For monk, male-devotee, to food, offers.
i.e. Male-devotee offers food for the monk.

(dp) **Amhākaṁ gāme manussā Bhikkhūnaṁ bhattaṁ denti.**
[LT] Our, in village, men, for monks, to food, offer.
i.e. Men in our village offer food for the monks.

(abs) **Bhikkhusmā, Bhikkhumhā, *Bhikkhunā ovādaṁ sāmaṇero labhati.**
[LT] From monk, to instruction, novice, gets.
i.e. The novice gets instruction from the monk.

(abp) **Bhikkhūhi, Bhikkhūbhi ovādaṁ sāmaṇerā labhanti.**
[**ovāda**-advice]
[LT] From monks, to instruction, novices, get.
i.e. The novices get instruction from the monks.

(gs) **Bhikkhussa, Bhikkhuno dhammaṁ upāsako suṇāti.**
[LT] Of monk, to Dhamma-talk, male-devotee, hears.
i.e. Male-devotee hears the Dhamma-talk of monk.

(gp) **Bhikkhūnaṁ dhammaṁ upāsakā suṇanti.**
[LT] Of monks, to Dhamma-talk, male-devotees, hear.
i.e. Male-devotees hear the Dhamma-talk of monks.

(ls) **Bhikkhusmiṁ, Bhikkhumhi jano pasīdati.**
[LT] In monk, people, admire.
i.e. People admire the monk.

(lp) **Bhikkhūsu, Bhikkhusu manussā pasīdanti.**
[LT] In monks, men, admire.
i.e. Men admire the monks.

Note: The underlined words are modifier (adjective) words.

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LESSON 9

Puṁliṅga, u-kāranta sadda
Masculine Gender,
u-ending Nouns (Type II)
Satthu-group Reader

Satthu-teacher

(ns) **Satthā sisse sippaṁ sikkhāpeti.**
[LT] Teacher, to students/pupils, to knowledge, teaches.
i.e. Teacher teaches knowledge to the students.

(np) **Satthāro sisse sippaṁ sikkhāpenti.**
[LT] Teachers, to students/pupils, to knowledge, teach.
i.e. Teachers teach knowledge to the students.
Note: (1) **sippaṁ**-an academic subject, knowledge or trade skill.
(2) **sikkhāpeti**-causes to learn, teach.
sikkha-to learn, to train, **+ṇāpe+ti**, a causative verb.

(as) **Satthāraṁ sissā upaṭhahanti.**
[LT] To teacher, students/pupils, look after.
i.e. Students look after the teacher.

(ap) **Satthāro sissā upaṭhahanti.**
[LT] To teachers, students/pupils, look after.
i.e. Students look after the teachers.

(is) ***Satthunā, Satthārā saddhiṁ sissā viharanti.**
[LT] With teacher, together, students/pupils, live.
i.e. Students live together with the teacher.

(ip) **Satthārehi-Satthārebhi, Satthūhi-Satthūbhi saddhiṁ sissā viharanti.**
[LT] With teachers, together, students, live.
i.e. Students live together with the teachers.

(ds) **Satthussa, Satthu, Satthuno sissā garuṁ karonti.**

[LT] For teacher, students/pupils, respectfully, treat.

i.e. Students respectfully treat the teacher.

(dp) **Satthārānaṁ, Satthānaṁ, Satthūnaṁ sissā garuṁ karonti.**

[LT] For teachers, students/pupils, respectfully, treat.

i.e. Students respectfully treat the teachers.

(abs) ***Satthunā, Satthārā sippaṁ sissā labhanti.**

[LT] From teacher, to knowledge, students/pupils, get.

i.e. Students get knowledge from the teacher.

(abp) **Satthārehi-Satthārebhi, Satthūhi-Satthūbhi sippaṁ sissā labhanti.**

[LT] From teachers, knowledge, students, get.

i.e. Students get knowledge from the teachers.

(gs) **Satthussa, Satthu, Satthuno ovādaṁ sissā paṭikaronti.**

[LT] Of teacher, to instruction, students/pupils, obey.

i.e. Students obey the instruction of the teacher.

(gp) **Satthārānaṁ, Satthānaṁ, Satthūnaṁ ovādaṁ sissā ādiyanti.**

[LT] Of teachers, to instruction, students/pupils, take.

i.e. Students take the instruction of the teachers.

Note: (1) **patikaronti**-respond, obey. **pati√kara+o+anti**. (2) **ādiyanti**-take. **ā√dā**-to take, **+i+ya+anti**. Due to prefix **ā**, the root **dā** means to 'take, not to give'. Both verbs of the sentence are synonymous.

(ls) **Satthari sissā piyāyanti.**

The pupils love the teacher.

(lp) **Satthāresu, Satthūsu sissā piyāyanti.**

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Mātu-mother

Feminine gender, **u**-ending noun (**yāgu**-group, shown together here due to having shared structural patterns with **satthu**)

(ns) **Mātā attano putte piyāyati.**
[LT] Mother, of one's own, to children, adores.
i.e. Mother adores her own children.

(np) **Mātaro attano putte mamāyanti.**
[LT] Mothers, of one's own, children, cherish.
i.e. Mothers cherish their own children.
Note: (1) **mamāyanti**-to act as one's own, cherish, A nominal **ākhyāta**-verb. **mama**-my+**āya**-to act, **+anti** (2) **putte**-children in general, not sons only here.

(vs) ***Bhoti Māta, Bhoti Mātā, *Bhoti Māte amhe piyāyatu!**
[LT] Oh mother, to us, adore.
i.e. Mother, adore us!

(vp) **Bhotiyo Mātaro amhe piyāyantu!**
[Both are *pañcamī*-mode verbs]
[LT] Oh mothers, to us, adore.
i.e. Mothers, adore us!

(as) **Mātaraṁ puttadhītaro piyāyanti.**
[LT] To mother, sons and daughters, adore.
i.e. Sons and daughters love (their) mother.
Note: puttadhītaro-son and daughters (a compound noun). **putta+dhītu+yo**.

(ap) **Sabbe puttadhītaro Mātaro piyāyanti.**
[LT] all, sons and daughters, to mothers, adore.
i.e. All sons and daughters love (their) mothers.

(is) **Puttadhītaro Mātarā, *Mātuyā, *Matyā vinā na jīvanti.**
[LT] Sons and daughters, with mother, without/devoid, not, live.
i.e. Sons and daughters do not live, *i.e.* survive without a mother.

(ip) **Puttadhītaro Mātarehi-Mātarebhi, Mātūhi-Mātūbhi vinā na jīvanti.**
[LT] Sons and daughters, with mothers, without, not, live.
i.e. Sons and daughters do not live, **i.e.** survive without mothers.

(ds) **Puttadhītaro Mātu, Mātussa, *Mātuyā, *Matyā pemaṁ karonti.**
[LT] Sons and daughters, for mother, to affection, do.
i.e. Sons and daughters treat a mother affectionately.

(dp) **Mātarānaṁ, Mātānaṁ, Mātūnaṁ puttadhītaro pemaṁ karonti.**
[LT] For mothers, sons and daughters, to affection, do.
i.e. Sons and daughters treat mothers affectionately.

(abs) **Mātarā, *Mātuyā, *Matyā bahupakāraṁ puttadhītaro labhanti.**
[LT] From mother, to much help, sons and daughters, get.
i.e. Sons and daughters get much help from mother.

(abp) **Mātarehi-Mātarebhi, Mātūhi-Mātūbhi bahupakāraṁ puttadhītaro labhanti.**
[LT] From mothers, to much help, sons and daughters, get.
i.e. Sons and daughters get much help from mothers.
[**bahupakāraṁ**-**bahu**-much, **upakāra**-help, **+aṁ**]

(gs) **Mātu, Mātussa, *Mātuyā, *Matyā puttadhītaresu mettā anantā hoti.**
[LT] Of mother, in sons and daughters, love, immeasurable, is.
i.e. Love of mother at (toward) sons and daughters is immeasurable.

(gp) **Mātarānaṁ, Mātānaṁ, Mātūnaṁ puttadhītaresu mettā anantā hoti.**
[LT] Of mothers, in sons and daughters, love, immeasurable, is.
i.e. Love of mothers at (toward) sons and daughters is immeasurable.
Note: (1) **anantā**-not measured, endless, **na**-not+**anta**-end. A compound noun, **na** changed to **an** per 334. (2) **mettā**-loving goodwill, a *kaññā*-group noun.

(ls) **Mātari, *Mātuyā, *Matyā, *Mātuyaṁ, *Matyaṁ puttadhītaro sakkaccaṁ upaṭhahanti.**
[LT] In mother, sons and daughters, respectfully, look after.
i.e. Sons and daughters respectfully look after mother.

(lp) **Mātaresu, Mātūsu puttadhītaro sakkaccaṁ upaṭhahanti.**
[LT] In mothers, sons and daughters, respectfully, look after.
i.e. Sons and daughters respectfully look after (their) mothers.

LESSON 10

Puṁliṅga, u-kāranta sadda
Masculine Gender,
u-ending nouns, (Type III)
Guṇavā-group Reader

Guṇavantu-virtuous person, virtuous, *n, adj.*

(ns) **Guṇavā, Guṇavanto puriso sabbesaṁ piyo hoti.**
[**piyo**-beloved, liked]
[LT] Virtuous, man, for all, liked, is.
i.e. Virtuous man is liked by all.

(np) **Guṇavanto, Guṇavantā purisā sabbesaṁ piyā honti.**
[LT] Virtuous, men, for all, likable, are.
i.e. Virtuous men are liked by all.

(as) **Guṇavaṁ, Guṇavantaṁ puggalaṁ aññe piyāyanti.**
[**puggala**-individual]
[LT] To virtuous, to individual, others, admire/holds dear.
i.e. Others admire a virtuous individual.

(ap) **Guṇavante puggale aññe piyāyanti.**
[LT] To virtuous, to individuals, others, admire/holds dear.
i.e. Others admire virtuous individuals.

(is) **Guṇavatā, Guṇavantena puggalena saha manussā sammodanti.**
[LT] With virtuous, with individual, together, men, are happy.
i.e. Men are happy with a virtuous individual.
[**puggala** is a **purisa**-group noun]
Note: sammodanti-well delighted. **saṁ**-well √**muda**-to be glad, **+a+anti**. **ṁ** of **saṁ** changed to **m** per rule 31 and **u** of the root changed to **o** per *vuddhi*-procedure.

(ip) **Guṇavantehi, Guṇavantebhi puggalehi saha manussā sammodanti.**
[LT] With virtuous, with individuals, together, men, are happy.
i.e. Men are happy with virtuous individuals.

(ds) **Guṇavassa, Guṇavato, Guṇavantassa purisassa narā thomenti.**

[LT] For virtuous, for man, men, praise.

i.e. Men praise a virtuous man.

(dp) **Guṇavataṁ, Guṇavantānaṁ purisānaṁ narā thomenti.**

[LT] For virtuous, for men, men, praise.

i.e. Men praise virtuous men.

Note: thomenti-praise. **thoma**-to praise, **+ṇe+anti**.

(abs) **Guṇavantasmā, Guṇavantamhā, Guṇavantā purisā saṅgahaṁ naro labhati.**

[LT] From virtuous, from man, to support/help, man, gets.

i.e. Man gets support from virtuous man.

(abp) **Guṇavantehi, Guṇavantebhi purisehi saṅgahaṁ narā labhanti.**

[LT] From virtuous, from man, to support/help, men, get.

i.e. Men get support from virtuous men.

Note: saṅgaha-support/help. **saṁ√gaha+a**. Due to being followed by consonant **g** of **gaha**, **ṁ** of **saṁ** changed to **ṅ** per rule 31.

(gs) **Guṇavassa, Guṇavato, Guṇavantassa purisassa guṇaṁ aññe anuvattanti.**

[LT] Of virtuous, of man, to virtue, others, emulate.

i.e. Others emulate the virtue of a virtuous man.

(gp) **Guṇavataṁ, Guṇavantānaṁ purisānaṁ guṇaṁ aññe anuvattanti.**

[LT] Of virtuous, of men, to virtue, others, emulate.

i.e. Others emulate the virtue of virtuous men.

Note: anuvattanti-imitate. **anu**-by following√**vatta**-to be**+a+anti**.

(ls) **Guṇavati, Guṇavantasmiṁ, Guṇavantamhi, Guṇavante purise manussā piyāyanti.**

People love virtuous men.

(lp) **Guṇavantesu purisesu manussā piyāyanti./.**

Guṇavantu-virtuous person, virtuous, *n, adj.* (Neuter)

Read the following sentences:

(ns) **Guṇavaṁ, Guṇavantaṁ kulaṁ loke sobhati.**
[LT] Virtuous, family, in the world, shines.
i.e. Virtuous family shines in society.
Note: sobhati-to be graceful. **subha**-to beautify, **+a+ti**.

(np) **Guṇavantā, *Guṇavanti, Guṇavantāni kulāni loke sobhanti.**
[LT] Virtuous, families, in the world, shine.
i.e. Virtuous families shine in society.

(as) **Guṇavaṁ, Guṇavantaṁ kulaṁ narā pasaṁsanti.**
[LT] To virtuous, to family, men, praise.
i.e. Men praise the virtuous family.

(ap) **Guṇavante, *Guṇavanti, Guṇavantāni kulāni narā pasaṁsanti.**
[LT] To virtuous, to families, men, praise.
i.e. Men praise the virtuous families.
Note: pasaṁsanti-praise. **pa√saṁsa**-to praise, **+ a + anti**. The underlined words are modified words.

Guṇavantu-virtuous (woman), (Feminine Gender)
(an "**ī**" affix added to signify feminine gender)

Read the following sentences:

(ns) **Guṇavantī, Guṇavatī itthī idha āgacchati.**
[LT] Virtuous, woman, here, comes.
i.e. Virtuous woman comes here.

(np) **Guṇavantiyo, Guṇavatiyo itthiyo idha āgacchanti.**
[LT] Virtuous, women, here, come.
i.e. Virtuous women come here.

(as) **Guṇavantiṁ, Guṇavatiṁ itthiṁ manussā pasaṁsanti.**
[LT] To virtuous, to woman, men, praise.
i.e. Men praise virtuous woman.

(ap) **Guṇavantiyo, Guṇavatiyo itthiyo manussā pasaṁsanti.**
[LT] To virtuous, to women, men, praise.
i.e. Men praise virtuous women.

(is) **Guṇavantiyā, Guṇavatiyā itthiyā saha naro katheti.**
[LT] virtuous, the woman, with, the man, talks.
i.e. The man talks with the virtuous woman.

(ip) **Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi saha naro katheti.**
[LT] virtuous, the women, with, the man, talks.
i.e. The man talks with the virtuous women.

(ds) **Guṇavantiyā, Guṇavatiyā itthiyā puriso mālaṁ deti.**
[LT] virtuous, to the woman, the man, to garland, gives.
i.e. The man gives a garland to the virtuous woman.

(dp) **Guṇavantīnaṁ, Guṇavatīnaṁ itthīnaṁ puriso mālaṁ deti.**
[LT] virtuous, to the women, the man, to garland, gives.
i.e. The man gives a garland to the virtuous women.

(abs) **Guṇavantiyā, Guṇavatiyā itthiyā naro sukhaṁ labhati.**
[LT] virtuous, from the woman, the man, happiness, gains.
i.e. The man gains happiness from the virtuous woman.

(abp) **Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi naro sukhaṁ labhati.**
[LT] virtuous, from the women, the man, happiness, gains.
i.e. The man gains happiness from the virtuous women.

(gs) **Guṇavantiyā, Guṇavatiyā itthiyā guṇaṁ manussā jānanti.**
[LT] Of virtuous, of woman, to virtue, men, know.
i.e. Men know the virtue of a virtuous woman.
Note: jānanti-know. **ñā**-to know, **+nā+anti**, **ñā** changed to **jā** per rule 470.

(gp) **Guṇavantīnaṁ, Guṇavatīnaṁ itthīnaṁ guṇaṁ manussā jānanti.**
[LT] Of virtuous, of women, to virtue, men, know.
i.e. Men know the virtue of virtuous women.

(ls) **Guṇavantiyā, Guṇavatiyā, Guṇavantiyaṁ, Guṇavatiyaṁ itthiyaṁ yaso vaḍḍhati.**
[LT] In virtuous, in woman, fame, grows.
i.e. Fame of a virtuous woman grows.

(lp) **Guṇavantīsu, Guṇavatīsu itthīsu bhogā vaḍḍanti.**
[LT] In virtuous, in women, wealths, grow.
i.e. Riches in virtuous women grow.
Note: (1) **yaso**-fame. (2) **vaḍḍhati**-grows. **vaḍa**-to grow, **+ya+ti**. (3) **bhoga**-wealth. The underlined words are modified words.

Bhagavantu-the glorious/blessed one (Masculine)

Note: The sentences for this word are shown to familiarize with usage of this word for students though not shown in the declined word-forms.

(ns) **Bhagavā, Bhagavanto <u>buddho</u> sabbesaṁ garukaraṇīyo hoti.**
[LT] The glorious, Buddha, of all, respect-worthy, is.
i.e. Glorious Buddha is respect-worthy for all.

(np) **Bhagavanto, Bhagavantā <u>buddhā</u> sabbesaṁ garukaraṇīyā honti.**
[LT] The glorious, Buddhas, of all, respect-worthy, are.
i.e. Glorious Buddhas are respect-worthy for all.
Note: garukaraṇīyo-respected. **garu**-respect+**karaṇīyo**-should be done. **garu√kara+anīya**, a *kita*-noun.

(as) **Bhagavaṁ, Bhagavantaṁ <u>buddhaṁ</u> devā ca manussā ca saraṇaṁ gacchanti.**
[LT] To glorious, to Buddha, deities, also, men, also, to refuge, go.
i.e. Deities as well as men go to the glorious Buddha as refuge.

(ap) **Bhagavante <u>buddhe</u> devā ca manussā ca saraṇaṁ gacchanti.**
[LT] To glorious, to Buddhas, deities, also, men, also, to refuge, go.
i.e. Deities as well as men go to the glorious Buddhas as refuge.

(is) **Bhagavatā, Bhagavantena <u>buddhena</u> saha sattā sammodanti.**
[LT] With glorious, with Buddha, together, beings, are joyous.
i.e. Beings are joyous with the glorious Buddha.

(ip) **Bhagavantehi, Bhagavantebhi <u>buddhehi</u> saha sattā sammodanti.**
[LT] With glorious, with Buddhas, together, beings, are joyous.
i.e. Beings are joyous with the glorious Buddha. (They are happy to see, to hear the wonderful teachings).

(ds)**Bhagavassa, Bhagavato, Bhagavantassa <u>buddhassa</u> namo.**

[LT] Of glorious, of Buddha, bow down.

i.e. (I) bow down to the glorious Buddha.

(dp) **Bhagavataṁ, Bhagavantānaṁ <u>buddhānaṁ</u> namo.**

[LT] Of glorious, of Buddhas, bow down.

i.e. (I) bow down to the glorious Buddhas.

(abs) **Bhagavantasmā, Bhagavantamhā, Bhagavantā <u>buddhā</u> sukhaṁ jano labhati.**

[LT] From glorious, from Buddha, to happiness, people, get.

i.e. People get happiness from the glorious Buddha.

(abp) **Bhagavantehi, Bhagavantebhi <u>buddhehi</u> sukhaṁ jano labhati.**

[LT] From glorious, from Buddhas, to happiness, people, get.

i.e. People get happiness from the glorious Buddhas.

(gs) **Bhagavassa, Bhagavato, Bhagavantassa <u>buddhassa</u> guṇaṁ aññe anuvattanti.**

[LT] Of glorious, of Buddha, to virtue, others, emulate.

i.e. Others emulate the virtue of the glorious Buddha.

(gp) **Bhagavataṁ, Bhagavantānaṁ <u>buddhānaṁ</u> guṇe aññe anuvattanti.**

[LT] Of glorious, of Buddhas, to virtues, others, emulate.

i.e. Others emulate the virtues of the glorious Buddhas.

(ls) **Bhagavati, Bhagavantasmiṁ, Bhagavantamhi, Bhagavante <u>buddhe</u> manussā piyāyanti.**

[LT] (in) glorious, (in) the Buddha, people, cherish/love.

i.e. People cherish/love/(are dovoted in) the glorious Buddha.

(lp) **Bhagavantesu <u>buddhesu</u> manussā piyāyanti.**

[LT] (in) glorious, (in) the Buddhas, people, cherish/love.

i.e. People cherish/love/(are dovoted in) the glorious Buddhas.

Āyasmā-one having a long life, *i.e.* venerable, *adj, n.*
(A kind of polite term among monastics, also used in conducting monastic procedures such as the ordination etc.)

Read the following sentences:

(ns) **Āyasmā ānando buddhassa upaṭhāko hoti.**
[LT] Venerable, Ānanda, of Buddha, caretaker, is.
i.e. Venerable Ānanda is care-taker of Buddha.
Note: upaṭhāko=upa-near+**ṭhā**-stand by+**ka**-person, derived from **ṇvu**-suffix, the one who stands near by.

(np) **Sīlavanto Āyasmanto, Āyasmantā sīlena buddhassa sāsanaṁ sobhenti.**
[LT] The virtuous, venerables, by moral virtue, Buddha's, to teaching, beautify/adorn.
i.e. Virtuous venerables beautify the teaching of Buddha by moral virtue.
Note: (1) **sāsanaṁ**-teaching, message, Buddhism as a whole, **sāsa**-to teach, **+yu+aṁ** (2) **sobheti**-beautifies. **subha**-to grace, **+ṇe+anti**. The underlined word is modifier in this sentence.

(as) **Āyasmantaṁ ānandaṁ bhagavā āmanteti.**
[LT] To venerable, to Ānanda, the glorious one (Buddha), addresses.
i.e. Buddha calls venerable Ānanda.

(ap) **Āyasmanto, Āyasmante bhikkhū buddho āmanteti.**
[LT] To venerables, to monks, the glorious one (buddha), calls.
i.e. Buddha calls venerable monks.
Note: āmanteti-addresses. **ā√manta**-to whisper, **+ṇe+ti**.

(is) **Āyasmatā, Āyasmantena sāriputtena saddhiṁ bhikkhū viharanti.**
[LT] With venerable, with Sāriputta, together, monks, live.
i.e. Monks live together with venerable Sāriputta.

(ip) **Āyasmantehi-Āyasmantebhi therehi saddhiṁ bhikkhū viharanti.**
[LT] With venerable, with senior monks, together, monks, live.
i.e. Monks live together with venerable senior monks.

(ds) **Āyasmassa, Āyasmantassa, Āyasmato <u>mahākassapassa</u> buddho anumodati.**
[LT] For venerable, for Mahākassapa, Buddha, rejoices.
i.e. Buddha rejoices in venerable Mahākassapa.

(dp) **Āyasmataṁ, Āyasmantānaṁ <u>therānaṁ</u> buddho anumodati.**
[LT] For venerable, for senior monks, Buddha, rejoices.
i.e. Buddha rejoices in venerable senior monks.
Note: anumodati-rejoices, appreciates, thanks. **anu√muda**-to be glad, **+a+ti**.

(abs) **Āyasmantasmā, Āyasmantanmhā, Āyasmantā <u>sāriputtā</u> ovādaṁ mayaṁ suṇoma.**
[LT] From venerable, from Sāriputta, to advice, we, listen.
i.e. We listen to the advice from venerable Sāriputta.

(abp) **Āyasmantehi Āyasmantebhi <u>therehi</u> ovādaṁ mayaṁ suṇoma.**
[LT] From venerables, from senior monks, to advice, we, listen.
i.e. We listen the advice from venerable senior monks.

(gs) **Āyasmassa, Āyasmantassa, Āyasmato <u>sāriputtassa</u> guṇaṁ mahantaṁ hoti.**
[LT] Of venerable, of Sāriputta, virtuous quality, great, is.
i.e. The virtuous quality of venerable Sāriputta is great.
Note: mahantaṁ-great, noble. *adj, noun.*

(gp) **Āyasmataṁ, Āyasmantānaṁ <u>bhikkhūnaṁ</u> guṇā mahantā honti.**
[LT] Of venerables, of senior monks, virtuous qualities, great, are.
i.e. The virtuous qualities of venerable senior monks are great.

(ls) **Āyasmantasmiṁ, Āyasmantamhi, Āyasmante <u>ānande</u> bahū janā pasīdanti.**
[LT] At venerable, at Ānanda, many, people, admire/are pleased.
i.e. Many people admire venerable Ānanda.

(lp) **Āyasmantesu <u>bhikkhūsu</u> upāsakā pasīdanti.**
[LT] At venerables, at monks, devotees, admire.
i.e. Devotees admire venerable monks.

Note: The underlined words in this noun-group are modified words as in **gacchanta**-group.

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LESSON 11

Puṁliṅga, ū-kāranta sadda
Masculine Gender,
ū-ending nouns
sayambhū-group Reader

Sayambhū-Self-enlightened Buddha, *n, adj.*

Read the following sentences:

(ns) **Sayambhū <u>sammāsambuddho</u> devamanussānaṁ hitāya dhammaṁ deseti.**

[LT] Self-enlightened, perfectly enlightened Buddha, of deities and men, for benefit, to Dhamma, teaches.

i.e. Self-enlightened, perfectly enlightened Buddha teaches Dhamma for the benefit of deities and men.

Note: devamanussānaṁ = **deva**-deities+**manussa**-man**+naṁ**, a compound noun.

(np) **Sayambhuvo, *Sayambhuno <u>buddhā</u> devamanussānaṁ hitāya uppajjanti.**

[LT] Self-enlightened, Buddhas, of deities and men, for benefit, arise.

i.e. Self-enlightened Buddhas arise for the benefit of deities and men.

(as) **Sayambhuṁ <u>sammāsambuddhaṁ</u> devamanussā saraṇaṁ gacchanti.**

[LT] To self-enlightened, to perfectly enlightened Buddha, deities and men, to refuge, go.

i.e. Deities and men go to self-enlightened, perfectly enlightened Buddha as refuge.

(ap) **Sayambhū, sayambhuvo, *Sayambhuno <u>buddhe</u> devamanussā saraṇaṁ gacchanti.**

(is) **Sayambhunā <u>buddhena</u> saddhiṁ loko pamodati.**
[**pa√muda**-to be glad, **+a+ti**]
[LT] With self-enlightened, with Buddha, together, the world, delighted.
i.e. The world is delighted with self-enlightened Buddha.

(ip) **Sayambhūhi, Sayambhūbhi <u>buddhehi</u> saddhiṁ loko pamodati.**

(ds) **Sayambhussa, Sayambhuno <u>buddhassa</u> bahū manussā abhivandanti.**
[LT] Of self-enlightened, of Buddha, many, men, worship.
i.e. Many men worship self-enlightened Buddha.

(dp) **Sayambhūnaṁ <u>buddhānaṁ</u> bahū manussā abhivandanti.**

Note: abhivandanti-specially honor, worship. **abhi√vanda**-to worship, to bow, **+a+anti**.

(abs) **Sayambhusmā, Sayambhumhā, Sayambhunā <u>buddhasmā</u> jano sukhaṁ labhati.**
[LT] From self-enlightened, from Buddha, people, to happiness, get.
i.e. People get happiness from self-enlightened Buddha.

(abp) **Sayambhūhi-sayambhūbhi <u>buddhehi</u> sukhaṁ devamanussā labhanti.**
[LT] From self-enlightened, from Buddhas, to happiness, deities and men, get.
i.e. Deities and men get happiness from self-enlightened Buddhas.

(gs) **Sayambhussa, Sayambhuno <u>buddhassa</u> sattesu karuṇā mahā hoti.**
[LT] Of self-enlightened, of Buddha, in beings, compassion, great, is.
i.e. Compassion of self-enlightened Buddha on (toward) beings is great.

(gp) **Sayambhūnaṁ <u>buddhānaṁ</u> sattesu karuṇā appamāṇā hoti.**
[LT] Of self-enlightened, of Buddhas, in beings, compassion, measureless, is.
i.e. Compassion of self-enlightened Buddhas on (toward) beings is measureless.
Note: appamāṇā-without measure, immeasurable. **na**-not, **pamāṇa**-measure, **+yo**, a compound noun.

(ls) **Sayambhusmiṁ, Sayambhumhi <u>buddhamhi</u> sabbaññutañāṇaṁ atthi.**
[LT] In self-enlightened, in Buddha, all-knowing supreme knowledge, is.
i.e. There is all-knowing supreme knowledge in self-enlightened Buddha.
Note: sabbaññutañāṇaṁ-omniscient knowledge. **sabba**-all, √**ñña**-knowing+**ñāṇa**-knowledge, **+si**, a compound noun.

(lp) **Sayambhūsu <u>sammāsambuddhesu</u> anekā buddhaguṇā saṁvijjanti.**
[LT] In self-enlightened, in perfectly enlightened Buddhas, many, attributes of Buddha, are.
i.e. There are many attributes of Buddha in self-enlightened, perfectly enlightened Buddhas.

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Sabbaññū-the omniscient Buddha
(Masculine, **ū**-ending nouns, **sayambhū**-group)

Read the following sentences:

(ns) **Sabbaññū <u>buddho</u> lokaṁ anukampati. lokassa hitāya ca dhammaṁ deseti.**
[LT] The omniscient, Buddha, to the world, is kind, of world, for benefit, also, to Dhamma, teaches.
i.e. The omniscient Buddha is kind to the world and teaches Dhamma for the benefit of the world also.

(np) ***Sabbaññuno <u>buddhā</u> lokaṁ anukampanti. lokassa hitāya ca dhammaṁ desenti.**

(vs) **bho Sabbaññu lokassa hitāya dhammaṁ desetu!**
[LT] The omniscient, Buddha, of world, for benefit, to Dhamma, teach!
i.e. The omniscient Buddha, teach Dhamma for the benefit of the world!

(vp) **Bhonto Sabbaññū, *Sabbaññuno lokassa hitāya dhammaṁ desentu!**

(as) **Sabbaññuṁ <u>buddha</u>ṁ ahaṁ saraṇaṁ gacchāmi.**

[LT] To the omniscient, to Buddha, I, to refuge, go.

i.e. I go to the omniscient Buddha as refuge.

(ap) **Sabbaññū, *Sabbaññno <u>buddhe</u> mayaṁ saraṇaṁ gacchāma.**

[LT] To the omniscient, to Buddhas, we, to refuge, go.

i.e. We go to the omniscient Buddhas as refuge.

(is) **Sabbaññunā <u>buddhena</u> saha āyasmā sāriputto mahājanassa dhammaṁ katheti.**

[LT] With the omniscient, with Buddha, together, venerable, sāriputta, for the mass of public, to Dhamma, talks.

i.e. Venerable Sāriputta, together with omniscient Buddha, talk Dhamma to the great mass of people.

Note: mahājana-mass of people. **mahā**-great, many+**jana**-people. A compound noun.

(ip) **Sabbaññūhi, Sabbaññūbhi <u>buddhehi</u> aññatitthiyā vādato virujjhanti.** [**vāda**-belief**+to**-by]

[LT] With the omniscient, with Buddhas, heretics, by belief, are opposite.

i.e. Heretics are opposite of the omniscient Buddha in belief (*i.e.* views).

(ds) **Sabbaññussa, Sabbaññuno <u>buddhassa</u> manussā cattāro paccaye denti.**

[LT] For the omniscient, for Buddha, men, to four, to requisites (food, robe, lodging, medicine), donate.

i.e. Men donate four requisites for the omniscient Buddha.

(dp) **Sabbaññūnaṁ <u>buddhāna</u>ṁ manussā cattāro paccaye denti.**

(abs) **Sabbaññusmā, Sabbaññumhā, Sabbaññunā <u>buddhasmā</u> devamanussā sukhaṁ labhanti.**

Humans and gods gain happiness from the All-Knowing Buddha.

(abp) **Sabbaññūhi, sabbaññūbhi <u>buddhehi</u> devamanussā sukhaṁ labhanti.**

(gs) **Sabbaññussa, Sabbaññuno <u>buddhassa</u> guṇā appameyyā honti.**

[LT] Of the omniscient, of Buddha, virtuous qualities, immeasurable, are.

i.e. Virtuous qualities of the omniscient Buddha are immeasurable.

Note: appameyyā-not to be measured. **na**-not, **pa√mā**-to measure, **+ṇya+yo**. **na** changed to **a** and an extra **p** added. A *kita*-noun.

(gp) **Sabbaññūnaṁ <u>buddhānaṁ</u> guṇā appameyyā honti.**

(ls) **Sabbaññusmiṁ, Sabbaññumhi <u>buddhe</u> cha asādhāraṇañāṇāni santi.**

[LT] In the omniscient, in Buddha, six, unique super-knowledges, are.

i.e. There are six unique super-knowledges in the omniscient Buddha.

Note: asādhāraṇā-not related, exclusive to. **na**-not, **sādhāraṇa**-associated with, **+yo**. A compound-noun.

(lp) **Sabbaññūsu <u>buddhesu</u> dasa ñāṇabalāni santi.**

[**ñāṇa**-superknowledge, **+balāni**-powers]

[LT] In the omniscient, in Buddhas, ten, power of super-knowledges, have.

i.e. The omniscient Buddhas have ten powers of super-knowledges.

Note: The underlined words are modified words.

Nouns of Respect & Plural usage

In Pāḷi writing, there is a particular pattern of using the plural-case even though it is singular. This occurs in referring to individuals who are worthy of great respect and adoration such as Buddha, teachers, parents and those who are senior in terms of age or virtue.

Collective nouns & Singular Usage

Similarly, there is also particular usage of singular-case when referring to collective-grouping such as the word **jano**-people, **saṅgho**-community, **saṁsāro**-cycle of rebirth and death, **mahāsamuddo**-the great ocean.

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LESSON 12

Puṁliṅga, o-kāranta sadda
Masculine Gender,
o-ending Noun Reader

Go-cow, ox, cattle (pronounce as in '*gall*')

Read the following sentences:

(ns) **Go gocaraṁ gacchati.**

[LT] Cow, to pasture, goes.

i.e. Cow goes to the pasture.

Note: gocaraṁ-pasture where cows wander. **go**-cattle, √**cara**-to wander around, **+a+aṁ**, a *kita*-noun.

(np) **Gavo, Gāvo gocare tiṇāni khādanti.**

[LT] Cattle, at pasture, to grasses, eat.

i.e. Cattle eat the grass at the pasture.

(as) **Gavaṁ, Gāvaṁ, Gāvuṁ gopālo rakkhati.**

[LT] To cow, cow-boy, protects.

i.e. Cow-boy protects cow.

Note: (1) **gopālo**-cowboy. **go**-cattle√ **pāla**-to protect, **+a+si**, a *kita*-noun. (2) **rakkhati**-protects, **rakkha+a+ti**.

(ap) **Gavo, Gāvo gopālo rakkhati.**

[LT] To cows, cow-boy, protects.

i.e. Cow-boy protects cows.

(is) **Gavena, Gāvena kassako khettaṁ kasati.**

[LT] With cow, farmer, to field, plows.

i.e. Farmer plows the field with an ox.

Note: (1) **kassako**-farmer. **kasa**-to plow, **+ṇvu+si**, a *kita*-noun. (2) **khettaṁ**-farm, plot of land where seeds are planted. **khipa**-to throw (sow) seeds, **+ta**, a *kita* noun. (3) **kasati**-plows, **kasa**-to plow, to scratch, **+a+ti**.

(ip) **Gohi, Gobhi kassakā khettaṁ kasanti.**

[LT] With cows, farmers, to field, plow.

i.e. Farmers plow the field with oxen.

(ds) **Gavassa, Gāvassa gopālo tiṇaṁ deti.**

[LT] For cow, cow-boy, to grass, gives.

i.e. Cow-boy gives cow the grass (to eat).

(dp) **Gavaṁ, Gunnaṁ, Gonaṁ gopālo tiṇāni deti.**

[LT] For cows, cow-boy, to grasses, gives.

i.e. Cow-boy gives cows the grasses (to eat).

(abs) **Gavasmā, Gavamhā, Gavā, Gāvasmā, Gāvamhā, Gāvā khīrañca sappiñca puriso labhati.**

[**khīrañca=khīraṁ+ca**, **sappiñca=sappiṁ+ca**]

[LT] From cow, to milk, also, to butter, also, man, gets.

i.e. Man gets milk and butter from the cow.

(abp) **Gohi, Gobhi khīrañca sappiñca manussā labhanti.**

[LT] From cows, to milk, also, to butter, also, men, get.

i.e. Men get milk and butter from the cows.

(gs) **Gavassa, Gāvassa balaṁ nissāya manussā sakaṭena nagaraṁ gacchanti.**

[LT] Of bull, to strength, depending on, men, by bullock-cart, to town, go.

i.e. Men go to town by bullock-cart depending on the strength of bull.

Note: (1) **nissāya**-based on. **ni**-down, √**si**-to lean, **+tvā**. The component vowel **i** of the root changed to **ā**. One extra **s** added and **tvā** changed to **ya**. A *kita*-verb. (2) **sakaṭena**-by bullock-cart, a neuter gender noun.

(gp) **Gavaṁ, Gunnaṁ, Gonaṁ balaṁ nissāya manussā sakaṭena nagaraṁ gacchanti.**

(ls) **Gavasmiṁ, Gavamhi, Gave, Gāvasmiṁ, Gāvamhi, Gāve mahantaṁ balaṁ atthi.**

[LT] In the bull, great, strength, is.

i.e. There is great strength in the bull.

(lp) **Gavesu, Gāvesu, Gosu balaṁ atthi.**

[LT] In the bulls, strength, is.

i.e. There is strength in the bulls.

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LESSON 13

NEUTER GENDER NOUNS

Napuṁsakaliṅga, Niggahitanta
Neuter gender,
aṁ-ending nouns, Type (I)
Citta-group Reader

Citta-mind

Read the following sentences:

(ns) (a) **Cittaṁ khaṇe khaṇe uppajjati ca, nirujjhati ca.**
[LT] Mind, at moment, at moment, arises, also, ceases, also.
i.e. Consciousness arises and passes away every moment.

(b) **Dantaṁ Cittaṁ sukhaṁ āvahati.**
[LT] Trained, mind, to happiness, brings up.
i.e. Trained mind brings happiness.
Note: (1) **dantaṁ**-trained and tamed. **damu**-to tame, **+ta+si.** Re: 584. (2) **khaṇe khaṇe**=every moment, emphatic repetition of the same words (3) **āvahati**-brings up, **ā**-toward√**vaha**-to carry, **+ti**.

(np) **Dantāni Cittā, Cittāni sukhaṁ āvahanti.**
[LT] Trained, minds, happiness, bring up.
i.e. Trained minds bring happiness.

(as) **Paṇḍito Cittaṁ samathavipassanābhāvanāhi bhāveti.**
[LT] The wise, mind, by *samatha* & *vipassanā* meditation, develops.
i.e. The wise develops the mind by means of *samatha* & *vipassanā* meditation.

(ap) **Paṇḍitā samathavipassanābhāvanāhi Citte, Cittāni bhāventi.**

(is) **Cittena nīyati loko.**
[LT] By mind, being led, the world.
i.e. The world is being led by the mind. (The mind is chief driving force of all living beings in the world).
Note: nīyati-being led, **nī**-to lead, **+ya+ti**, a passive voice verb.

(ip) **Cittehi, Cittebhi nīyanti sattā.**
[LT] By mind, being led, beings.
i.e. The living beings are being led by the mind.

(ds) **Samatho ca vipassanā ca <u>saṁkiliṭṭhassa</u> Cittassa upakārā honti.**
[LT] *Samatha*, also, *vipassanā*, also, of stressed/stained, of mind, beneficial, are.
i.e. The *samatha* as well as *vipassanā* are beneficial for the stressed mind.

Note: (1) **saṁkiliṭṭha**-stressed, polluted, **saṁ√kilisa**-to be stressed, **+ta**-perfect tense suffix**+sa**. Re: 573 how this word is structured. (2) **upakārā**-of help, beneficial, **upa√kara+ṇa+yo**, a *kita*-noun.

(dp) **Samatho ca vipassanā ca <u>saṁkiliṭṭhānaṁ</u> Cittānaṁ upakārā honti.**
[LT] *Samatha*, also, *vipassanā*, also, of stressed, of mind, beneficial, are.
i.e. The *samatha* as well as *vipassanā* are beneficial for the stressed minds.

(abs) **Cittasmā, Cittamhā, Cittā mahantaṁ sukhadukkhaṁ sattā paṭivedenti.**
[LT] From mind, to great, to joy and suffering, beings, experience.
i.e. Beings experience great joy and suffering from the mind. (Based on the mind, they feel happiness and suffering)

(abp) **Cittehi, Cittebhi mahantaṁ sukhadukkhaṁ sattā paṭivedenti.**

(gs) **Cittassa damatho sādhu.**
[LT] Of mind, taming, is good.
i.e. Taming (training) of the mind is good.

(gp) **Cittānaṁ damatho sādhu.**

(ls) **Cittasmiṁ, Cittamhi, Citte nānāvidhā ārammaṇā uppajjanti.**
[LT] In mind, various, mental objects, occur.
i.e. Various mental objects appear in the mind.

(lp) **Cittesu nānāvidhā ārammaṇā uppajjanti.**

Note: (1) **nānāvidhā**-of various kinds of, **nānā**-various**+vidhā**-kinds**+yo**, a compound noun. (2) **ārammaṇā**-things where the mind used to fall on, objects of the consciousness such as sights, sound, smell, sensations etc. **ā√ramu+yu+yo**, a *kita*-noun. Underlined words are modifier words.

Kamma-work, deed, action and Kammic force

(ns) **Kammaṁ satte vibhajjati hīnapaṇītatāya.**

[LT] Kamma, to beings, distinguishes, by being in low and high stages.

i.e. Kamma distinguishes beings by (causing the states of) being low and high.

Note: (1) **vibhajjati**-classifies, distinguishes, **vi**-specially, √**bhaja**-to distribute, **+ya+ti**. (2) **hīnapaṇītatāya**-**hīna**-low +**paṇīta**-high+**tā**-being**+nā**, a *taddhita*-noun of feminine gender, *kaññā*-group. Re: Sutta 360.

(np) **Kammā, Kammāni sattānaṁ bhavesu vipākaṁ denti.**

[LT] Kammas, of beings, in lives, to results, give.

i.e. Kammas yield result in the lives of beings.

(as) **Kusalaṁ vā akusalaṁ vā kammaṁ satto karoti kāyena vācāya manasā.**

[LT] To wholesome, or, to unwholesome, or, to Kamma, being, does, by body, by speech, in mind.

i.e. A being commits either wholesome or unwholesome kamma by body, by speech and in mind.

Note: vā is a *nipāta*-particle which signifies an alternative, non-specific choice in this sentence.

(ap) **Kusale vā akusale vā Kamme, Kammāni sattā karonti kāyena vācāya manasā.**

(is) **Kammena, *Kammanā, *Kammunā vattate loko.**

[**vatta**-to be, **+te**, reflexive *sg*]

[LT] By Kamma, happens/is happening, the world.

i.e. The world happens (determined) by Kamma.

(ip) **Kammehi, Kammebhi vattate pajā.**

(ds) **Kammassa, *Kammuno katattā sukhadukkhaṁ sattā anubhavanti.**

[LT] Of Kamma, for reason of having done, joy and suffering, beings, experience/undergo/suffer.

i.e. Beings experience joy and suffering due to having done kamma.

Note: (1) **anubhavati**-experiences, **anu**-again√**bhū**-to be, **+a+ti** (2) **katattā**=**kata**-done+**tta**-being+**smā**-due to. a *taddhita*-noun of *citta*-group. Re: Sutta 360.

(dp) **Kammānaṁ katattā sukhadukkhaṁ sattā anubhavanti.**

(abs) **Kamasmā, Kammamhā, Kammā, *Kammunā phalaṁ jāyati.** [**jana+ya+ti**]

[LT] From kamma, result, arises.

i.e. The result arises from kamma.

(abp) **Kammehi-Kammebhi phalāni jāyanti.**

(gs) **Kammassa, *Kammuno vipākaṁ sabbe sattā anubhavanti.**

[LT] Of kamma, to result, all, beings, experience/undergo/suffer.

i.e. All beings experience the result of kamma.

(gp) **Kammānaṁ vipākaṁ sabbe sattā anubhavanti.**

(ls) **Kammasmiṁ, Kammamhi, Kamme, *Kammani sattā nivaddhā honti.**

[LT] In kamma, beings, tied-up, are.

i.e. In kamma, all beings are tied up.

(lp) **Kammesu sattā nivaddhā honti.**

Note: nibaddhā-bound, **ni√bandha**-to tie up, **+ta+yo**, a *kita*-verb.

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Additional reading lessons using two neuter gender words:

puñña-virtuous
& **pāpa**-evil:

(ns) **Puññaṁ sukhavipākaṁ, pāpaṁ dukkhavipākaṁ deti.**

[LT] virtuous deed, to good result, evil deed, to bad result, gives.

i.e. Virtuous deed gives good result and evil deed gives bad result.

Note: (1) **sukhavipākaṁ**-pleasant result, **sukha**-happy+**vipāka**-result, **+aṁ** (2) **pāpaṁ**-evil (3) **dukkhavipākaṁ**-bad result, **dukkha**-unhappy, suffering, **+vipāka+aṁ**.

(np) **Puññāni paralokasmiṁ pāṇinaṁ patiṭṭhā honti.**

[LT] Meritorious deeds, in after-life, of beings, supporting-ground, are.

i.e. Meritorious deeds are supporting-ground of beings in after-life.

Note: (1) **paralokasmiṁ**-in other world, in next life, **para**-other +**loka**-world, life, **+smiṁ** (2) **pāṇinaṁ**-of beings (3) **patiṭṭhā**-the ground where one stands firm, refuge, support. **pati√ṭhā+kvi**, a *kita*-noun.

(as) **Sace puriso puññaṁ karoti, atha saggaṁ gamissati, sukhaṁ labhissati.**

[LT] If, man, to meritorious deed, does, then, to heaven, will go, to happiness, will get.

i.e. If a man does meritorious deed, then (he) will go to heaven and get happiness.

Note: (1) **sace**-if, a *nipāta*-particle (2) **atha**-then, also a *nipāta*-particle (3) **saggaṁ**-to heaven.

(ap) **Sace puriso pāpāni kareyya, atha nirayaṁ gamissati, dukkhaṁ labhissati.**

[LT] If, man, to evil deeds, would do, then, to hell, will go, to suffering, will get.

i.e. If a man would do evil deeds, then (he) will go to hell and get suffering.

Note: nirayaṁ-to hell, **ni**-without+**aya**-happiness, **+aṁ**, **r** is inserted. Hell is called ***niraya*** because there is no joy there.

(is) **Puññena sattā sugatiṁ gacchanti. Pāpena duggatiṁ gacchanti.**

[LT] By virtuous deed, beings, to good destiny, go, by evil deed, to bad destiny, go.

i.e. Beings go to destiny of good rebirth by virtuous deed. By evil deed, (they) go to destiny of bad rebirth.

(ip) **Puññehi, puññebhi sattā sugatiṁ gacchanti. Pāpehi, pāpebhi duggatiṁ gacchanti.**

Note: (1) **sugatiṁ**-to good destiny, **su+gati+aṁ** (2) **duggatiṁ**-to bad destiny, **du**-bad, **+gati+aṁ**.

(ds) **Puññassa kiriyā sādhu hoti. Pāpassa karaṇaṁ na sādhu hoti.**

[LT] Of virtuous deed, doing, good, is. of evil, doing, not, good, is.

i.e. Doing of virtuous deed is good. Doing of evil is not good.

Note: (1) **kiriyā**-doing, **kara**-to do, **+ririya+ā+si**, a *kita*-noun (2) **sādhu**-good. (3) **karaṇaṁ**-doing, **kara+yu+si**.

(dp) **Puññānaṁ kiriyā sādhu hoti. Pāpānaṁ karaṇaṁ na sādhu hoti.**

(abs) **Paṇḍito pāpasmā pāpamhā pāpā viramati. Puññasmā, puññamhā puññā na hāyati.**

[LT] The wise, from evil, avoids. from virtuous deed, not, fails.

i.e. The wise avoids evil and does not fail from virtue.

(abp) **Duccaritaṁ karonto puriso puññehi, puññebhi hāyati. Pāpehi vaḍḍhati.**

[LT] To bad conduct, doing, man, from virtuous deeds, fails. With evil, increases.

i.e. The man doing bad conduct fails from virtue and increases with evil.

Note: (1) **duccaritaṁ**-bad conduct.

(2) **karonto**-doing, **kara+o+anta+si**, present participle *kita*-verb.

(gs) **Puññassa kammuno vipākaṁ iṭṭhaṁ hoti. apuññassa kammuno vipākaṁ aniṭṭhaṁ hoti.**

[LT] Of virtuous, of deed, result, pleasant, is, of unwholesome, of deed, result, unpleasant, is.

i.e. The result of virtuous deed is pleasant. The result of unwholesome deed is unpleasant.

Note: (1) **iṭṭhaṁ**-pleasant, **isu+ta+si**, a *kita*-noun. Refer to Sutta 573. (2) **apuññassa**-evil, opposite of *puñña*, (3) **aniṭṭhaṁ**-unpleasant. **na√iṭṭha+si**, a compound noun.

(gp) **Puññānaṁ vipākaṁ iṭṭhaṁ hoti. pāpānaṁ vipākaṁ aniṭṭhaṁ hoti.**

(ls) (a) **Sattānaṁ mano pāpasmiṁ, pāpamhi, pāpe ramati.**

[**ramati**-enjoys, **ramu+a+ti**]

[LT] Of beings, mind, in evil, enjoys.

i.e. The mind of beings enjoys in evil.

(b) **Paṇḍito puññasmiṁ, puññamhi, puññe na pamajjati.**

[**pamajjati**-forgets, **pa√mada**-to forget**+ya+ti**, *āv*.]

[LT] Wise, in virtuous deed, not, forget.

i.e. The wise does not forget in (doing) virtuous deed.

(lp) **Buddhā puññesu apamādaṁ pasaṁsanti.**

[LT] Buddhas, in virtuous deeds, to diligence, praise.

i.e. Buddhas praise diligence in virtuous deeds.

Note: (1) **apamādaṁ**-diligence, **na**-not, **pamāda**-forgetfulness, **+aṁ**, a compound-noun. (2) **pasaṁsanti**-praise. **pa√saṁsa**-to praise, **+a+anti**, *āv*.

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LESSON 14

Napuṁsakaliṅga, Niggahitanta
Neuter gender,
aṁ, o-ending noun words, Type (II)

Mano-group Reader

Mano-mind
(Masculine-Neuter - Dual gender, **aṁ**-ending noun)

(ns) **Manaṁ, *Mano dhammānaṁ pubbaṅgamo hoti.**

[LT] Mind, of phenomenon, fore-runner, is.

i.e. The mind is fore-runner of all things.

Note: pubbaṅgamo-preceding, **pubbaṁ**-at the front, +**gamo**-goer, fore-runner, **+si**, **ṁ** changed to **ṅ** by 31.

(np) **Manā, Manāni uppajjitvā nirujjhanti.**

[LT] Minds, having arisen, pass.

i.e. Minds, having arisen, pass.

Note: (1) **upajjitvā**-having arisen, **u√pada+ya+i+tvā**.
(2) **nirujjhanti**-cease, **ni√rudha+ya+anti**.

(as) **Arahā paresaṁ Manaṁ, *Mano paricchinditvā jānāti.**

[LT] An Arahanta-saint, of others, to mind, having analyzed, knows.

i.e. The enlightened Arahanta-saint knows other's mind after having analyzed (by means of the psychic power).

(ap) **Paresaṁ Mane, Manāni paricchinditvā arahanto jānanti.**

[LT] Of others, to minds, having analyzed, enlightened Arahanta-saints, know.

i.e. The enlightened Arahanta-saints know other's minds after having analyzed (by means of psychic power).

Note: (1) **parichinditvā**-having analyzed, **pari**-from all around, √**chida**-to cut, **+i+tvā**. (2) **jānāti**-knows, **ñā+nā+ti**. **jānnanti**-know, **ñā+nā+anti**. Re: 470.

(is) **<u>Pāpakena</u> vā <u>kalyāṇena</u> vā Manena, *Manasā kammaṁ naro karoti.**
[LT] By evil, or, by good, or, by mind, to kamma, man, does.
i.e. Man commits kamma either by evil or good mind.

(ip) **Sattā attano Manehi, Manebhi kusalañca akusalañca kammaṁ karonti.**
[LT] Beings, of one's, by minds, to wholesome, also, to unwholesome, also, to kamma, do.
i.e. Beings commit wholesome kamma as well as unwholesome kamma by their minds.

(ds) **Samathavipassanāya Manassa, *Manaso damatho hoti.**
[LT] By *samatha* and *vipassanā* meditation, of mind, taming, is.
i.e. Taming of mind happens by *samatha* and *vipassanā* meditation.
Note: damatho-taming, training, **damu**-to tame, **+tha+si**, a *kita*-noun.

(dp) **Samathavipassanāya Manānaṁ bhāvanā hoti.**
[LT] By *samatha* and *vipassanā* mediatation, of minds, development, is.
i.e. Development of minds happens by *samatha* and *vipassanā* meditation.
Note: bhāvanā-developing, **bhū**-to be, to develop, **+yu+si**, a *kita*-noun of feminine gender *kaññā*-group nouns.

(abs) **Manasmā, Manamhā, Manā, *Manasā sukhañca dukkhañca jāyati.**
[LT] From mind, happiness, also, suffering, also, arises.
i.e. Happiness and suffering arises from the mind (experiences in mind).

(abp) **Manehi, Manebhi sukhañca dukkhañca jāyati.**

(gs) **<u>Sudantassa</u> Manassa, *Manaso ānisaṁso mahā hoti.**
[LT] Of well-tamed, of mind, benefit, great, is.
i.e. The benefit of a well-trained mind is great.
Note: sudantassa-of well-tamed, **su**-well, √**damu**-to tame, **+sa**, a *kita*-noun, See Sutta 584 about this word.

(gp) **<u>Subhāvitānaṁ</u> Manānaṁ ānisaṁso mahā hoti.**
[LT] Of well-developed, of minds, benefit, great, is.
i.e. The benefit of a well-developed minds is great.
Note: subhāvitānaṁ-well-developed, **su**-well, √**bhū**-to develop, **+ i+ta+naṁ**, a *kita*-noun.

(ls) **Manasmiṁ, Manamhi, Mane *Manasi aneke cittacetasikā uppajjanti.**
[LT] In mind, not one, mind and mind-based sub-mental states, arise.
i.e. Various mind and mind-based sub-mental states arise in the mind.
Note: (1) **aneke**-not one but many, **na**-not,√**+eke**-ones, **+yo**, a compound-noun. (2) **cittacetasikā**-mind and sub-mental states, **cittacetasika+yo**, a compound noun.

(lp) **Manesu aneke cittacetasikā uppajjanti.**

Note: The underlined words are modifier (adjective) words.

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Jarā-aging, old-age
(***Feminine** Gender, **ā**-ending noun)

(ns) **Jāti'pi dukkhā. Jarā'pi dukkhā.**
[LT] Birth, also, is *dukkha*, old-age, also, is *dukkha*.
i.e. Birth as well as old-age are *dukkha*.

(np) **Jarāyo satte abhibhavanti.**
[LT] Old-ages, to beings, overwhelm.
i.e. Old-ages overwhelm beings (they cannot escape it).

(as) **Sabbe sattā Jaraṁ anatītā honti.** [**na**-not√**atītā**-past**+yo**]
[LT] All, beings, to old-age, cannot overcome/unavoidable, are.
i.e. All beings cannot overcome old-age.

(ap) **Sabbe sattā Jarā, Jarāyo anatītā.**

(is) **Jarāya, *Jarasā abhibhūtā sabbe sattā jaraṁ na ativattanti.**
[LT] By old-age, being overwhelmed, all, beings, to old-age, not, overcome.
i.e. Overwhelmed by old-age, all living beings cannot overcome old-age.
Note: (1) **abhibhūtā**-being overwhelmed, **abhi**-over, √**+bhū**-to be, **+ta+yo**, a *kita*-noun. (2) **na**-not, a *nipāta* particle (3) **ativattanti**-overcome, **ati**-beyond√ **vatta**-to be, **+anti**.

(ip) **Jarāhi, Jarābhi abhibhūtā sattā jaraṁ na ativattanti.**

(ds) **Jarāya, *Jaraso atikkamāya sattā vāyamanti.**

[LT] Of old age, to overcome, beings, make effort.

i.e. Beings make effort to overcome old-age.

Note: (1) **atikkamāya**-to overcome, **ati**-past, √**kamu**-to go**+sa**, a *kita*-noun. Re: 109. (2) **vāyamati**-makes effort, **vāyama**-to strive, **+anti**.

(dp) **Jarānaṁ atikkamāya sattā vāyamanti.**

(abs) **Jarāya, *Jarasā sattā na vimuccanti.**

[LT] From old-age, beings, not, escape.

i.e. Beings do not escape from old-age.

Note: vimuccanti-escape, **vi**-specially, √**muca**-to free, **+ya+anti**.

(abp) **Jarāhi, Jarābhi sattā na vimuccanti.**

(gs) **Jarāya, *Jaraso vasena naro dubbalo palitakeso hoti.**

[LT] Of old-age, by power of, man, weak, grey-haired, is.

i.e. Man is weak and grey-haired by means of old-age.

Note: (1) **vasena**-by power of. **vasa**-power, **+nā** (2) **dubbalo**-weak, **du**-without, **vala**-energy, **+si**, a compound noun. Here **du** means without as in **dussīlo**-without morality, **duppañño**-without wisdom. (3) **palitakeso**= grey-haired, **palita**-grey, +**kesa**-haired, **+si**, a compound-noun.

(gp) **Jarānaṁ vasena narā dubbalā palitakesā honti.**

(ls) **Jarāya, Jarāyaṁ, *Jarasi sattā jigucchanti.**

[LT] In old-age, beings, disgust.

i.e. Beings disgust at old-age.

(lp) **Jarāsu sattā jigucchanti.**

Note: Jigucchanti-disgust. **gupa**-to censure, **+cha+anti**, an *ākhyāta*-verb called *abbhāsa*-verb. Re Sutta 433, 462, 465 to understand how this verb is structured.

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LESSON 15

Napuṁsakaliṅga, ā-kāranta sadda
Neuter gender,
ā-ending noun Reader

Asaddhaṁ-a household with no faith, faithless family, *adj, n.*

(ns) **Asaddhaṁ <u>kula</u>ṁ imasmiṁ nagare atthi.**
[LT] faithless, family, in this, in town, is.
i.e. There is a faithless household in this town.

(np) **Imasmiṁ vijite Asaddhāni <u>kulāni</u> santi.**
[LT] In this kingdom, faithless, families, are.
i.e. There are faithless households in this kingdom.

(as) **Asaddhaṁ <u>kula</u>ṁ bhikkhu na upagacchati.**
[**upagacchati**-goes near, **upa**-near√**gamu**-to go, **+ti**]
[LT] To faithless, to family, monk, not, goes near.
i.e. The monk does not approach to a faithless family.

(ap) **Asaddhā, Asaddhāni <u>kulāni</u> bhikkhū na upagacchanti.**

(is) **Asaddhena <u>kulena</u> sapppuriso na vasati.**
[LT] With faithless, with family, saint, not, lives.
i.e. The saint does not live with a faithless family.
Note: sappuriso-saint, **santa**-saint +**purisa**-person, **+si**, **santa** changes to **sa** and one extra **p** added.

(ip) **Asaddhehi, Asaddhebhi <u>kulehi</u> sappurisā na vasanti.**

(ds) **Asaddhassa <u>kulassa</u> bhogā hāyanti.**

[**hā**-to decrease, to fail, **+ya+ti**].

[LT] Of faithless, of family, wealth, fail.

i.e. Prosperity of faithless family fails.

(dp) **Asaddhānaṁ <u>kulāna</u>ṁ bhogā hāyanti.**

(abs) **Asaddhasmā <u>kulasmā</u> bhikkhu apakkamati.**

[LT] From faithless, from family, monk, departs.

i.e. A monk departs from faithless family.

(abp) **Asaddhehi, asaddhebhi <u>kulehi</u> bhibhikkhū apakkamanti.**

(gs) **Asaddhassa <u>kulassa</u> yaso hāyati.**

[LT] Of faithless, of family, fame, decreases.

i.e. The fame of a faithless family decreases.

(gp) **Asaddhānaṁ <u>kulāna</u>ṁ yaso hāyati.**

(ls) **Asaddhe <u>kule</u> puññaṁ na vaḍḍati.**

[LT] In faithless, in family, merit, not, increase.

i.e. Merit does not increase in faithless family.

(lp) **Asaddhesu <u>kulesu</u> puññāni na vaḍḍanti.**

(The underlined words are modified words).

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LESSON 16

Napuṁsakaliṅga, i-kāranta sadda
Neuter Gender,
i-ending nouns Reader

Aṭṭhi-bone

Read the following sentences:
Note: Special word-forms are shown in asterisk (*).

(ns) **Aṭṭhi imasmiṁ kāye vijjati.**
[LT] Bone, in this, in body, is.
i.e. There is bone in this body.
(np) **Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni imasmiṁ kāye vijjanti.**
[LT] Bones, in this, in body, are.
i.e. There are bones in this body.

(as) **Bhikkhu Aṭṭhiṁ aniccato passati.**
[LT] Monk, to bone, as *anicca*, sees.
i.e. The monk sees bone as *anicca* (impermanent).
(ap) **Bhikkhū Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni aniccato passanti.**

(is) **Aṭṭhinā kāyo upatthambhīyati.**
[passive voice verb and sentence]
[LT] With bone, to body, being supported.
i.e. The body is being supported by bone.
Note: upatthambhīyati-supported, **upa√thambh/thabi**-to support, to make rigid, **+ya+ti**.
(ip) **Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi kāyo upatthambhīyati.**

(ds) **Imassa Aṭṭhissa, *Aṭṭhino sattā attato maññanti.**
[**maññanti**-think, **mana+ya+anti**]
[LT] Of this, of bone, beings, as *atta*, think.
i.e. Beings view this bone as *atta* (me, mine).
(dp) **Imesaṁ Aṭṭhīnaṁ sattā attato maññanti.**

(abs) **Aṭṭhismā, Aṭṭhimhā, *Aṭṭhinā vinā sarīraṁ na tiṭṭhati.** [**tiṭṭhati-stand, ṭhā+ti**]

[LT] From bone, without, body, not, exist.

i.e. The body does not exist without bone.

(abp) **Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi vinā sarīrāni na tiṭṭhanti.**

Note: tiṭṭhati-exist, **ṭhā**-to stand, **+a+anti**, the root **ṭhā** changed to **tiṭṭha** per rule 468.

(gs) **Aṭṭhissa, *Aṭṭhino vasena kāyo tiṭṭhati.**

[LT] Of bone, by power of, body, exists.

i.e. The body exists by means of bone.

(gp) **Aṭṭhīnaṁ vasena kāyo tiṭṭhati.**

(ls) **Bhikkhu Aṭṭhismiṁ, Aṭṭhimhi aniccato vipassanāñāṇena samanupassati.**

[LT] Monk, at bone, as anicca, by *vipassanā-ñāṇa* (insight-knowledge), repeatedly sees.

i.e. The monk repeatedly sees bone as anicca by *vipassanāñāṇa* (insight-knowledge).

Note: samanupassati-well repeatedly sees, **saṁ**-well, **anu**-again and again, √**disa**-to see **+ti**. **ṁ** of **saṁ** changed to **m**>**samanu+disa+ti**. **disa** changed to **passa**> **samanupassati**.

(lp) **Aṭṭhīsu aniccato bhikkhu samanupassati.**

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LESSON 17

Napuṁsakaliṅga, ī-kāranta sadda
Neuter gender,
ī-ending nouns Reader

Sukhakārī-happiness-causing good deed, *adj, n.*

Read the following sentences:

(ns) **Sukhakārī <u>puññaṁ</u> sukhaṁ deti.**
[**dā**-to give, **ā** of the root changed to **e+ti**]
[LT] Happiness-creator, meritorious deed, to happiness, gives.
i.e. The happiness-causing meritorious deed gives happiness (as a result).

Note: Sukhakārī (a *kita*-noun)=**sukha**-happiness, √**kara**-to do+**ṇī**-which used to. This **ṇī**-suffix implies a factor which habitually occurs. As such, it can also be translated as happiness-creating, or causing happiness.

(np) **Sukhakārī, Sukhakārīni <u>puññāni</u> sukhaṁ denti.**

(as) **Sukhakāriṁ <u>kusala</u>ṁ paṇḍito karoti.**
[LT] To happiness-creator, to meritorious deed, the wise, does.
i.e. The wise does the happiness-causing meritorious deed.

(ap) **Sukhakārī, Sukhakārīni <u>kusalāni</u> paṇḍitā karonti.**

(is) **Sukhakārinā <u>puññena</u> naro sukhaṁ labhati.**
[LT] With happiness-creator, with meritorious deed, man, to happiness, gets.
i.e. Man gets happiness by happiness-causing meritorious deed.

(ip) **Sukhakārīhi, Sukhakārībhi <u>puññehi</u> narā sukhaṁ labhanti.**

(ds) **Sukhakārissa, Sukhakārino <u>kammassa</u> karaṇaṁ sādhu hoti.**
[LT] Of happiness-creator, of deed, doing, good, is.
i.e. Doing happiness-causing deed is good.

Note: karaṇaṁ=doing, **kara+yu+si**, a *kita*-noun.

(dp) **Sukhakārīnaṁ <u>kammāna</u>ṁ karaṇaṁ sādhu hoti.**
[LT] Of happiness-creator, of deeds, doing, good, is.
i.e. Doing happiness-causing deeds is good.

(abs) **Sukhakārismā, Sukhakārimhā <u>puññā</u> sukhaṁ naro labhati.**

[LT] From happiness-creator, from meritorious deed, to happiness, man, gets.

i.e. Man gets happiness from happiness-causing meritorious deed.

(abp) **Sukhakārīhi, Sukhakārībhi puññehi sukhaṁ narā labhanti.**

(gs) **Sukhakārissa, Sukhakārino <u>puññassa</u> vipākaṁ naro anubhavati.**

[LT] Of happiness-creator, of meritorious deed, to the result, man, enjoys.

i.e. Man enjoys the result of happiness-causing meritorious deed.

Note: anubhavati-happens again, experiences. **anu**-again, √**bhū**-to be, **+a+ti**, an *ākhyāta*-verb.

(gp) **Sukhakārīnaṁ <u>puññāna</u>ṁ vipākaṁ narā anubhavanti.**

(ls) **Sukhakārismiṁ, Sukhakārimhi <u>puññakammamhi</u> dhīrā na pamajjanti.**

[LT] At happiness-creator, at meritorious deed, the wise persons, not, forget.

i.e. The wise people do not forget at (doing) happiness-causing meritorious deed.

(lp) **Sukhakārīsu <u>puññakammesu</u> dhīrā na pamajjanti.**

Note: (1) **Puññakammesu**-in wholesome deeds, **puñña**-wholesome + **kamma**-deed, **+su**. a compound noun. **pamajjanti**-ignore, forget, **pa**-specially, √**mada**-to forget, to indulge, **+ya+anti**. The last consonant **d** of the root and **y** of the suffix are merged and changed into **j** and **j** is further augmented. Thus, it becomes **pamajjanti**.

Note: The underlined words are modified words.

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LESSON 18

Napuṁsakaliṅga, u-kāranta sadda
Neuter Gender,
u-ending nouns Reader

Āyu-life

Read the following sentences:

(ns) **Āyu nāma sabbesaṁ piyaṁ hoti.**
[LT] Life, called, for all, very dear, is.
i.e. (The thing called) life is dear to all.

(np) **Sattānaṁ āyū, āyūni piyāni aniccāni ca honti.**
[LT] Of beings, lives, dear, anicca, are.
i.e. (The) lives of beings are very dear as well as impermanent.

(as) **Attano āyuṁ sattā piyāyanti.**
[LT] Of one's own, to life, beings, cherish.
i.e. Beings cherish one's own life.

(ap) **Attano āyū, āyūni sattā piyāyanti.**

(is) **Paṇḍito attano āyunā, āyusā samaṁ sabbe satte passati.**
[LT] The wise, of one's own, with life, equally/same, to all, to beings, views.
i.e. The wise views all being equally with his own life. (He has compassion to all).

(ip) **Sappurisā attano āyūhi, āyūbhi samaṁ sabbe satte passanti.**
[LT] Saints, of one's own, with lives, equally, to all, to beings, view.
i.e. Saints view all being equally with their own lives. (They have compassion to all)

(ds) **Āyussa, āyuno sattā mamāyati.**
[**mamāyati**-cherishes, **mama**-my, √**āya**-make, **+ti**, hold as mine]
[LT] Of life, beings, cherish.
i.e. Beings cherish life.

(dp) **Āyūnaṁ sattā mamāyanti.**

(abs) **Āyusmā, āyumhā vinā manusso na jīvati.**

[**jīvati**-remains alive, **jīva**-to live, **+ti**]

[LT] from life, without, man, not, live.

i.e. Man does not live without life (i.e. cannot remain alive without spiritual flow called life).

(abp) **Āyūhi, āyūbhi aññatra manussā na jīvanti.**

[**vinā**, **aññatra**-except, *nipāta*-particles]

[LT] from lives, except, men, not, live.

i.e. Men do not live without lives.

(gs) **Dīghassa āyussa, āyuno vasena sattā ciraṁ jīvanti.**

[LT] Of long, of life, by means of, beings, for long, live.

i.e. Beings live longer by means of long life.

(gp) **Appakānaṁ āyūnaṁ vasena sattā appaṁ kālaṁ jīvanti.**

[LT] Of short time, of lives, by means of, beings, for short, for time, live.

i.e. Beings live life for a short time by means of short-timed life.

(ls) **Attano āyusmiṁ, āyumhi sattā niccato maññanti.**

[LT] Of one's own, at life, beings, as *nicca* (permanent), think.

i.e. Beings think one's life as a *nicca* (eternal).

(lp) **Attano āyūsu sattā niccato maññanti.**

Note: The underlined words are modifiers.

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LESSON 19

Napuṁsakaliṅga, ū-kāranta sadda
Neuter gender,
ū-ending noun Reader

Gotrabhū-transcendental consciousness, *n, adj.*

Notes:
Gotrabhū (**Gotra+bhū**, *kvi*-suffix, a *kita*-noun) is an abhidhamma-technical term used in the *vipassanā* meditation. It refers to an advanced pure consciousness in the progressive stage of *vipassanā* meditation which serves as a precursor-consciousness prior to attaining the path and the fruition stages of enlightened consciousness. When a meditator develops up to this consciousness, his mind no longer remains submerged in the wrong notions of 'me', 'mine' and so on. Thus, leading to a more subtle liberated stage of mind transcending threshold of wrong views of common worldlings. It is quite delicate to translate this term hence its original term is used. [**gotra**-lineage of unenlightened commoner persons+**bhū**-to overwhelm, to transcend].

Anulomañāṇa
This is another technical term of *vipassanā* meditation. The term "**Anulomañāṇa**" has very delicate meaning which refers to an adaptively balanced, sustained mental state of calm, powerful concentration. This advanced mental stage is developed only when a meditator's mind passes beyond the highest and final advanced level of the insight-knowledge called **saṅkhārupekkhā-ñāṇa**. The term refers to final stages of *vipassanā* insight-knowledge before *gotrabhū*-consciousness and the path-consciousness. It is quite problematic to translate this technical term directly into English hence the term "*final insight-knowledge*" is used. **Anuloma**=adaptively moving along pure mental flow, +**ñāṇa**=knowledge, a compound noun.

Read the following sentences:

(ns) **Gotrabhū <u>citta</u>ṁ maggacittassa pubbaṅgamaṁ hoti.**

[LT] Gotrabhū (change-of-lineage), consciousness, of path-consciousness, fore-runner, is.

i.e. *Gotrabhū* is the fore-runner consciousness of the path-consciousness.

(np) **Gotrabhūni <u>cittāni</u> maggacittassa pubbaṅgamāni honti.**

[LT] *Gotrabhū*, consciousness, of path-consciousness, fore-runners, are.

i.e. (Moments of successive) *Gotrabhū* consciousness are the forerunners of the path-consciousness.

(as) **Gotrabhuṁ <u>citta</u>ṁ nissāya maggo jāyati.**

[LT] To *gotrabhū*, to consciousness, depending on, path-consciousness, arises.

i.e. Depending on *gotrabhū*-consciousness, the path-consciousness arises.

(ap) **Gotrabhūni <u>cittāni</u> nissāya maggo jāyati.**

(is) **Gotrabhunā <u>cittena</u> vinā maggacittaṁ na uppajjati.**

[LT] With *gotrabhū*, with consciousness, without, path-consciousness, not, arise.

i.e. Without *gotrabhū*-consciousness, the path-consciousness does not occur.

(ip) **Gotrabhūhi, Gotrabhūbhi <u>cittehi</u> vinā maggacittāni na uppajjanti.**

(ds) **Anulomañāṇaṁ Gotrabhussa, Gotrabhuno <u>cittassa</u> paccayo hoti.**

[LT] Final insight-knowledge, of *gotrabhū*, of consciousness, cause, is.

i.e. Final insight-knowledge is the supporting cause of *gotrabhū*-consciousness.

(dp) **Anulomañāṇaṁ Gotrabhūnaṁ <u>cittāna</u>ṁ paccayo hoti.**

(abs) **Gotrabhusmā, Gotrabhumhā <u>cittamhā</u> vinā maggacittaṁ na uppajjati.**
[LT] From *gotrabhū*, from consciousness, without, path-consciousness, not, happens.
i.e. Without *gotrabhū*-consciousness, the path-consciousness does not happen.

(abp) **Gotrabhūhi, Gotrabhūbhi <u>cittehi</u> vinā maggacittaṁ na uppajjati.**

(gs) **Gotrabhussa, Gotrabhuno <u>cittassa</u> anantarā maggacittaṁ uppajjati.**
[LT] Of *gotrabhū*, of consciousness, immediately after, path-consciousness, arises.
i.e. Path-consciousness arises immediately after *gotrabhū*-consciousness.

(gp) **Gotrabhūnaṁ <u>cittāna</u>ṁ anantarā maggacittaṁ uppajjati.**

(ls) **Gotrabhusmiṁ, Gotrabhumhi <u>citte</u> kilesā na uppajjanti.**
[LT] At *gotrabhū* (change-of-lineage), at consciousness, mental defilements, not, arise.
i.e. At (the moment of) *gotrabhū*-consciousness, mental defilements do not arise.

(lp) **Gotrabhūsu <u>cittesu</u> kilesā na uppajjanti.**

Note: The underlined words are modified words.

Similar words

Abhibhū=knowledge or the mind which overwhelms mental defilements.
Sayambhū=spontaneously and intuitively occurring knowledge.
Dhammaññū=the knowledge which knows the Dhamma. [Rūpasiddhi]

Note: In *Rūpasiddhi*, these words including *gotrabhū* are shown as similarly inflected. But note that they will belong to **neuter gender** only **when those words imply either consciousness or knowledge.** If **the implied meaning refers to the one who have attained *gotrabhuñāṇa* in the progressive stage of vipassanā-meditation, then it will be masculine gender**. (See *Āhuneyya-sutta, Navaka-nipāta, Aṅguttaranikāya Pāḷi text* to clarify this contextual-based rule).
Note: The underlined words are modified words./.

LESSON 20

Napuṁsakaliṅga, o-kāranta sadda
Neuter gender,
o-ending noun Reader

Cittagu-(the family having)
a color-striped cow, *adj, n.*
(a *Bahubbīhi*-attributive compound noun)

Read the following sentences:

(ns) **Cittagu <u>kula</u>ṁ vijjati.**
[LT] Color-striped cow, household, is.
i.e. There is a household which has color-striped cow.

(np) **Cittagū, Cittagūni <u>kulāni</u> vijjanti.**
[**vijjanti**-**vida**-to be**+ya+anti**]

(as) **Cittaguṁ <u>kula</u>ṁ manusso upasaṅkamati.**
[LT] To color-striped cow, to household, man, approaches.
i.e. Man approaches to a household which has color-striped cow.

(ap) **Cittagū, Cittagūni <u>kulāni</u> manussā upasaṅkamanti.**

(is) **Cittagunā <u>kulena</u> naro vasati.**
[LT] with color-striped cow, with household, man, lives.
i.e. Man lives with a household which has color-striped cow.

(ip) **Cittagūhi, Cittagūbhi <u>kulehi</u> narā vasanti.**

(ds) **Cittagussa, Cittaguno <u>kulassa</u> rājā varaṁ deti.**

[LT] For color-striped cow, for household, king, to reward, gives.

i.e. The king gives reward to a household which has color-striped cow.

(dp) **Cittagūnaṁ kulānaṁ rājā varaṁ deti.**

(abs) **Cittagusmā, Cittagumhā <u>kulamhā</u> naro khīraṁ labhati.**

[LT] From color-striped cow, from household, man, to milk, gets.

i.e. Man gets milk from a household which has color-striped cow.

(abp) **Cittagūhi, Cittagūbhi <u>kulehi</u> narā khīraṁ labhanti.**

(gs) **Cittagussa, Cittaguno <u>kulassa</u> dhanaṁ vaḍḍhati.**

[LT] Of color-striped cow, of household, wealth, grows.

i.e. The wealth of a household which has color-striped cow grows.

(gp) **Cittagūnaṁ <u>kulāna</u>ṁ dhanaṁ vaḍḍhati.**

(ls) **Cittagusmiṁ, Cittagumhi <u>kule</u> bhogā vaḍḍhanti.**

[LT] In color-striped cow, in household, riches, grow.

i.e. The riches in household which has color-striped cow grow.

(lp) **Cittagūsu <u>kulesu</u> bhogā vaḍḍhanti.**

Note: The underlined words are modified words.

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LESSON 21

FEMININE GENDER NOUNS

Itthiliṅga, ā-kāranta sadda
Feminine gender,
ā-ending nouns Reader

Kaññā-girl

Read the following sentences:

(ns) **<u>Abhirūpā</u> Kaññā dānaṁ deti. pañca sīlāni rakkhati. bhāvanaṁ bhāveti.**
[LT] Pretty, girl, to alms, offers, to five, to precepts, observes, to meditation, practices.
i.e. The pretty girl offers alms, observes the five precepts, practices meditation.

(np) **<u>Abhirūpāyo</u> Kaññāyo dānaṁ denti. pañca sīlāni rakkhanti, bhāvanaṁ bhāventi.**

(vs) **Bhoti Kaññe tvaṁ kusalaṁ karohi!**
[LT] Oh girl, you, to meritorious deed, do.
i.e. Oh girl, you do meritorious deed!

(vp) **Bhotiyo Kaññā Kaññāyo kusalaṁ karotha!**
[**karohi**, **karotha** are *pañcamī*-mode verbs]

(as) **<u>Abhirūpa</u>ṁ Kaññaṁ nagaraṁ āgacchantaṁ puriso passati.**
[LT] To pretty, to girl, to town, to coming, man, sees.
i.e. Man sees the pretty girl coming to town.

(ap) **<u>Abhirūpāyo</u> Kaññā, Kaññāyo nagaraṁ āgacchantiyo purisā passanti.**

(is) **Kaññāya saddhiṁ naro kathaṁ katheti.**
[LT] With girl, together, man, to word, speaks.
i.e. Man speaks (some) word with girl.

(ip) **Kaññāhi, Kaññābhi saddhiṁ naro kathaṁ katheti.**

(ds) **Kaññāya naro mālaṁ deti.**
The man gives a garland to the girl.
(dp) **Kaññānaṁ naro mālaṁ deti.**

(abs) **Kaññāya naro apakkamati.**
The man goes away/leaves from the girl.
(abp) **Kaññāhi, Kaññābhi naro apakkamati.**

(gs) **Kaññāya vaṇṇe naro sārajjati.**
[**sārajjati**-infatuated with. **saṁ√rajja+ti**. **saṁ** changed to **sā**]
[LT] Of girl, at beauty, man, lusts.
i.e. Man lusts at the beauty of the girl.
(gp) **Kaññānaṁ vaṇṇe narā sārajjanti.**

(ls) **Kaññāya, Kaññāyaṁ puriso piyāyati.**
[LT] At girl, man, cherishes/loves.
i.e. Man cherishes at the girl.
(lp) **Kaññāsu purisā piyāyanti.**

Note: The underlined are modifier words
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Note: Additional readings for two other *kaññā*-group nouns **paññā** and **saddhā** are shown here. Students can now determine the modifier and the modified words on their own by simply checking similar case-ending of words in a sentence.

Paññā-wisdom, knowledge.

Read the following sentences:
(ns) **Buddhassa bhagavato catūsu ariyasaccesu paññā udapādi.**
[LT] Of Buddha, of glorious, at four, at noble truths, wisdom, appears.
i.e. The glorious Buddha's wisdom in the four noble truths appears.
Note: ariyasaccesu=in noble truths, **ariya**-noble, +**sacca**-truth, +**e**+**su**-at, a compound noun.
(np) **Duvidhā paññāyo, lokiyā paññā lokuttarā paññā ca.**
[LT] Two kinds of, wisdom, mundane wisdom, transcendental wisdom, also.
i.e. There are two kinds of wisdom: mundane wisdom and transcendental wisdom.
Note: (1) **duvidhā**=of two kinds, **du**-two, +**vidhā**-kinds, **+yo**, (2) **lokiyā**=mundane, worldly, **loka**-the world+**iya**-relating to, **+ā+si**, a *taddhita*-noun (3) **lokuttarā**=transcendental, **loka+uttara**-to transcend, **+ā+si**, a *kita*-noun.

(as) **Paññaṁ upanissāya paṇḍitā atthaṁ karonti, anatthaṁ parivajjenti.**
[LT] To wisdom, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.
i.e. Based on wisdom, the wise do beneficial things and avoid non-beneficial things.

(ap) **<u>Nānāvidhā</u> paññāyo upanissāya paṇḍitā atthaṁ karonti anatthaṁ parivajjenti.**
[LT] To various kinds of, to wisdoms, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.
i.e. Based on various kinds of knowledges, the wise do beneficial thing and avoid non-beneficial thing.
Note: (1) **upanissāya**=based on, **upa+ni√si+tvā** (2) **atthaṁ**= beneficial thing, wellbeing, (3) **anatthaṁ**-non-beneficial thing, opposite of **attha**, **na**-not, (4) **parivajjenti**=avoid, **pari√vajja**-to shun, **+ṇe+anti**.

(is) **Paṇḍitā narā paññāya sāvajjaṁ anavajjaṁ kātabbaṁ akātabbaṁ pajānanti.**
[LT] Wise, men, by wisdom, to blame-worthy thing, to blameless thing, to things-to-do, to things-not-to-do, know.
i.e. The wise, by means of wisdom, know what is blamed, what is blameless, what to do and what to not do.

(ip) **Paṇḍitā paññāhi, paññābhi sāvajjaṁ anavajjaṁ kātabbaṁ akātabbaṁ pajānanti.**
Note: (1) **sāvajjaṁ**=with blame, blame-worthy, **saha**-with, **vajja**-blame, **+aṁ**. **saha** changed to **sā**, a compound noun (2) **anavajjaṁ**=without blame, blameless, wholesome, **na**-without, not, **vajja+aṁ**, **na** changed to **ana** (3) **kātabbaṁ**=should be done, fit to do, **kara+tabba+aṁ**, **kara** changed to **kā** per 595, a *kita*-verb (4) **akātabbaṁ**=should not be done, not fit to do, **na√kara+tabba+aṁ**, a *kita*-verb (5) **pajānanti**=know, **pa√ñā**-to know, **+nā+anti**, **ñā** changed to **jā** per 470, *āv*.

(ds) **<u>Pañca</u> nīvaraṇā paññāya dubbalīkaraṇā honti.**
[LT] Five, mental hindrances, for wisdom, cause to weaken, are.
i.e. The five hindrances weaken wisdom.
Note: (1) **nīvaraṇaṁ**=obstacle, hindrance, **nī**-off√**vara**-to block, **+ yu + yo**. (2) **dubbalīkaraṇā**=weakening causes, **dubbalī**-to be weak√ **karaṇā**=things which cause, **+yo**, a *kita*-noun.

(dp) **Sīlasamādhiyo paññānaṁ bahupakārā honti.**
[LT] *Sīla* and *samādhi*, for wisdoms, much beneficial, are.
i.e. *Sīla* and *samādhi* are much beneficial for wisdoms.

(abs) **Bālo manusso paññāya parihāyati.**
[LT] Ignorant, man, from wisdom, fails/dwindles/declines.
i.e. The ignorant man fails (loses) from wisdom.

(abp) **Bālā manussā nānāpakārāhi paññāhi, paññābhi parihāyanti.**
[LT] Ignorant, men, from various kinds of, from wisdoms, fail.
i.e. The ignorant men fail from various kinds of knowledges.
Note: (1) **nānāpakārāhi**=from various kinds, **nānā**-different, **pakāra**-kind, variety, **+hi**. (2) **parihāyanti**=fail, ruin, lose, dwindle, decline, **pari√hā**-to fail, **+ya+anti**, *āv*.

(gs) **Paṇḍito manusso paññāya aneke guṇe pajānāti.**
[LT] Wise, man, of wisdom, to many, to benefits, knows.
i.e. The wise man knows many benefits of wisdom.

(gp) **Paṇḍitā manussā nānāvidhānaṁ paññānaṁ aneke guṇe pajānanti.**
[LT] Wise, men, of various kinds, of wisdoms, to many, to benefits, know.
i.e. The wise men know many benefits of various kinds of knowledges.
Note: (1) **nānāvidhānaṁ**=of various kinds, **nānā**-different, **√vidhā**-kind, variety, **+naṁ**. (2) **aneke**=not one, many, **na**-not, **eka**-one, **+yo**, **na** changed to **ana**.

(ls) **Paṇḍitā manussā paññāya, paññāyaṁ ṭhatvā anekā sampattiyo labhanti.**
[LT] Wise, men, in wisdom, having stood/established, many, achievements, gain.
i.e. The wise men gain many achievements after having established in wisdom.

(lp) **Paṇḍitā manussā nānāvidhāsu paññāsu ṭhatvā anekā sampattiyo labhanti.**
[LT] Wise, men, in various kinds of, in knowledges, having stood, many, achievements, gain.
i.e. The wise men gain many achievements after having established in various kinds of knowledges.
Note: (1) **ṭhatvā**=having stood, after being established, **ṭhā**-to stand, **+tvā**. Due to presence of conjunct **tvā**, **ā** of **ṭhā** is shortened. (2) **sampattiyo**=success, achievements. **saṁ√pada**-to be, **+ti+yo**, a *kita*-noun of *ratti*-group. **ṁ** of **saṁ** changed to **m** per 31. The final consonant **d** of the root is erased, and **ti** suffix is augmented. See Sutta 580 to understand such grammatical procedure.

Saddhā-faith.

(ns) **Saddhā purisassa seṭṭhaṁ dhanaṁ hoti.**
[**seṭṭhaṁ**-the best, chief, adj. **passattha+iṭṭha**, See 363, 263]
[LT] Faith, of man, the best, wealth, is.
i.e. Faith is the best asset of a man.

(np) **Saddhāyo purisassa seṭṭhāni dhanāni honti.**

(as) **Kulaputto tathāgate saddhaṁ labhati.**
[LT] Householder's son, in Buddha, to faith, gains.
i.e. House-holder's son gains faith in Buddha.

(ap) **Manussā saddhā, saddhāyo nissāya puññāni karonti.**
[**nissāya**-based on, **ni√si+tvā**]
[LT] Men, to faiths, based on, to meritorious deeds, do.
i.e. Men do meritorious deeds based on faiths.

(is) **Manussā saddhāya dānaṁ denti. sīlaṁ samādiyanti. saggaṁ gacchanti.**
[LT] Men, by faith, to charity, offer, to moral precept, take up, to heaven, go.
i.e. Men, by faith, offer charity, take up the moral precept (and) go to heaven.

(ip) **Manussā saddhāhi, saddhābhi dānaṁ denti. sīlaṁ samādiyanti. saggaṁ gacchanti.**
Note: (1) **samādiyanti**=take up, **saṁ+ā√dā+i+ya+anti**. **ṁ** of **saṁ** changed to **m** per 34 and **ā** of the root erased. (2) **saggaṁ**=heaven.

(ds) **Buddhaguṇesu ñāṇaṁ pasādo ca saddhāya bahupakāro hoti.**
[LT] In attributes of Buddha, knowledge, devotion, also, of faith, much beneficial, is.
i.e. Knowledge in the attributes of Buddha and devotion are much beneficial for (developing) faith.

(dp) **Buddhaguṇesu ñāṇaṁ pasādo ca saddhānaṁ bahupakāro hoti.**

(abs) **Bālo naro saddhāya hāyati.**

[LT] Ignorant, man, from faith, fails.

i.e. The ignorant man fails from faith.

(abp) **Bālā narā saddhāhi, saddhābhi hāyanti.**

(gs) **Paṇḍitā saddhāya guṇe jānanti.**

[**jānanti**-know, **ñā**-to know, **+nā+anti**]

[LT] Wise, of faith, benefits, know.

i.e. The wise know the benefits of faith.

(gp) **Bālā saddhānaṁ guṇe na jānanti.**

[LT] The ignorant, of faith, benefits, not, know/understand.

i.e. The ignorant ones do not know the benefits of faith.

(ls) **Buddhadhammasaṅghesu saddhāya, saddhāyaṁ paṇḍito niccalaṁ patiṭṭhāti.**

[LT] In Buddha Dhamma Saṅgha, in faith, the wise, unshakably, stands.

i.e. The wise person unshakably stands in faith in (toward) Buddha, Dhamma and Saṅgha.

(lp) **<u>Catubbidhāsu</u> saddhāsu paṇḍitā niccalaṁ patiṭṭhanti.**

[LT] In four kinds of, in faiths, the wise, unshakably, stand.

i.e. The wise unshakably stand in four kinds of faiths.

Note: (1) **catubbidhāsu**=in four kinds, **catu**-four, +**vidhā**-kind, **+su**, **v** changed to **b** and augmented with one more **b**. (2) **niccalaṁ**=without shaking, **ni**-without+**cala**-shake, **+aṁ**, one more **c** added, *adv*. **patiṭṭhanti**=stand, exist. **pati√ṭhā+anti**. The component vowel **ā** of the root is redundant and erased.

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LESSON 22

Itthiliṅga, i-kāranta sadda
Feminine gender,
i-ending nouns Reader

Ratti-night

Read the following sentences:

(ns) **Juṇhapakkhe Ratti sobhati.**

[LT] In full waxing-moon week (2 weeks), the night, beautiful.
i.e. The night is beautiful in the full waxing-moon week.
Note: juṇha-bright, waxing moon+**pakkha**-week (fortnight = 2 weeks), a compound noun.

(np) **Juṇhapakkhe Rattī, Rattiyo, *Ratyo sobhanti.**

(as) **Buddho <u>Sabba</u>ṁ Rattiṁ bhikkūnaṁ dhammaṁ deseti.**

[LT] Buddha, for entire, for night, of monks, to Dhamma, teaches.
i.e. Buddha teaches Dhamma to monks for the whole night.

(ap) **<u>Tisso</u> Rattī, Rattiyo, *Ratyo bhikkhūnaṁ buddho dhammaṁ katheti.**

[LT] For three, nights, of monks, Buddha, to Dhamma, talks.
i.e. Buddha talks Dhamma to monks for three nights.

(is) **Rattiyā, *Ratyā saha andhakāro uppajjati.**

[LT] With night, together, darkness, arises/appears.
i.e. The darkness arises together with the night.

(ip) **Rattīhi, Rattībhi, Rattihi, Rattibhi saha andhakāro uppajjati.**

Note: andhakāro=the blindness-creating thing, i.e. darkness. **andha**-blindness, +**kāro**-doer, a *kita*-noun.

(ds) **Dīpāloko Rattiyā, *Ratyā joteti.**

[**joteti-juta**-to shine, **+ṇe+ti**, causative *āv*]

[LT] The lamp's light, of night, shines.

i.e. The light of lamp shines the night.

Note: dīpāloko=**dīpa**-of lamp, +**āloko**-light, a compound noun.

(dp) **Candassa obhāso Rattīnaṁ, Rattinaṁ joteti.**

[LT] Of moon, light, to nights, shines.

i.e. The light of moon shines the nights.

(abs) **Rattiyā, *Ratyā vinā divaso na uppajjati.**

[LT] From night, without, day, not, arises.

i.e. Day does not happen without the night.

(abp) **Rattīhi, Rattībhi, Rattihi, Rattibhi vinā divaso na uppajjati.**

(gs) **Rattiyā, *Ratyā andhakāre corā corenti.**

[LT] Of night, in the darkness, thieves, steal.

i.e. Thieves steal at the darkness of the night.

(gp) **Rattīnaṁ, Rattinaṁ andhakāre corā corenti.**

(ls) **Rattiyā, *Ratyā, Rattiyaṁ, *Ratyaṁ, *Ratto, *Rattiṁ bhikkhū ānāpānakammaṭhānaṁ bhāventi.**

[LT] At the night, monks, to *ānāpāna*-meditation, practice.

i.e. Monks practice *ānāpāna*-meditation at the night.

(lp) **Rattīsu, Rattisu manussā attano gehe puttadārehi saddhiṁ supanti.** [**supa**-to sleep, **+anti**]

[LT] At the nights, men, of one's, at home, with children and wives, together, sleep.

i.e. Men sleep at their home together with children and wives at nights.

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LESSON 23

Itthiliṅga, ī-kāranta sadda
Feminine Gender,
ī-ending nouns (Type I), Reader

Nadī-river

Read the following sentences:

(ns) **Ayaṁ gaṅgā Nadī uttradisato dakkhiṇadisaṁ sandati.**
[**sanda**-to flow, **+ti**]
[LT] This, Gaṅges, river, from north, to south, flows.
i.e. This Gaṅges river flows from North to South.

(np) **Imā Nadī, Nadiyo, *Najjo pacchimadisato puratthimaṁ disaṁ sandanti.**
[LT] These, rivers, from west-direction, to east-direction, flow.
i.e. These rivers flow from the West to the East.
Note: (1) **uttaradisato=uttara**-north, **disa**-direction, **to**-from.
(2) **dakkhiṇa**=south. **pacchima**-west. **puratthima**-east.

(as) **Puriso Nadiṁ nāvāya tarati.** [**tara**-to cross, **+ti**]
[LT] Man, to river, by boat, crosses.
i.e. Man crosses the river by boat.

(ap) **Purisā Nadī, Nadiyo, *Najjo uḷumpena taranti.**
[**ulumpa**-raft]
[LT] Men, to rivers, by raft, cross.
i.e. Men cross the river by raft.

(is) **Nadiyā, *Najjā saha purisassa nāvā anusotaṁ gacchati.**
[LT] With river, together, of man, boat, down-stream, goes.
i.e. The man's boat goes downstream with the river. [**anusotaṁ**-**anu**-along+**sota**-current (a compound noun)]

(ip) **Nadīhi, Nadībhi saha nāvāyo anusotaṁ gacchanti.**
[LT] With rivers, together, boats, down-stream, go.
i.e. The boats go down-stream with the rivers.

(ds) **Himavā pabbato gaṅgāya Nadiyā, *Najjā upakārako hoti.**
[LT] Named-Himavanta, mountain, of the river Gaṅges, beneficial/supportive, is.
i.e. The Himavanta-mountain is beneficial for the river Gaṅges.
(It is today called **Himālaya**-**hima**-snow+**ālaya**-place, the place of snow).

(dp) **Himavanto pabbatā Nadīnaṁ upakārakā honti.**
[**upakāraka**-helpful, beneficial, **upa+kara+ṇvu+yo**]
[LT] The snow-bearing, mountains, of rivers, helpful, are.
i.e. The snow-bearing mountains are helpful for the rivers.
[**hima**-snow+**vantu**-having, **+yo**]

(abs) **Nadiyā, *Najjā macchāni narā labhanti.**
[LT] From river, to fishes, men, get.
i.e. Men get fishes from the river.

(abp) **Nadīhi, Nadībhi macchāni narā labhanti.**

(gs) **Buddho bhagavā nerañjarāya Nadiyā, *Najjā tīre bodhirukkhamūle nisīdati.**
[LT] Buddha, the glorious, of Nerañjarā, of river, on the bank, at the foot of bodhi-tree, sits.
i.e. The glorious Buddha sits at the foot of bodhi-tree on the bank of the river Nerañjarā.
Note: Bodhirukkhamūle=**bodhi**-bodhi, bo-tree +**rukkha**-tree+ **mūle**-at the foot, root (a compound noun).

(gp) **Nadīnaṁ udakaṁ nissāya kassakānaṁ vījāni virūhanti.**
[LT] Of rivers, water, depending on, of farmers, crops, thrive.
i.e. The crop of farmers thrive depending on the water of rivers.
Note: viruhanti=grow, **vi**-specially√**ruha**-to prop up, grow, **+anti**.

(ls) **Nadiyā, *Najjā, Nadiyaṁ, *Najjaṁ bahū macchā vijjanti.**
[LT] In river, many, fishes, are.
i.e. There are many fishes in the river.

(lp) **Nadīsu bahūni macchāni vijjanti.**
[**vijjanti**=**vida**-to be, **+ya+anti**]

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Itthī-woman

Read the following sentences:

(ns) **Itthī odanaṁ agyāgāre agginā pacati.**

[LT] Woman, to rice, in the kitchen, by fire, cooks.

i.e. Woman cooks the rice at kitchen with fire.

Note: agyāgāre=**aggi**-fire, +**agāre**-house, kitchen or the place where cooking or fire-sacrifice ritual is performed.

(np) **Itthī, Itthiyo odanañca sūpañca pacanti.**

[**odanaṁ+ca**, **sūpaṁ+ca**, Re: 31 to learn about **ñ**]

[LT] Women, to rice, also, to dish, also, cook.

i.e. Women cook the rice as well as dish.

(vs) **Bhoti Itthi buddhaṁ divase divase vandāhi.**

[**vandāhi**-**vanda**-to bow, to worship]

[LT] Oh woman, to Buddha, at day, at day, bow.

i.e. Oh woman, bow (worship) to Buddha every day!

(vp) **Bhotiyo Itthī, Bhotiyo Itthiyo buddhaṁ dine dine vandatha.**

[*pañcamī*-mode verbs]

[LT] Oh women, to Buddha, at day, at day, bow.

i.e. Oh women, bow to Buddha every day!

(as) **Itthiṁ puriso passati.**

i.e. The man sees a woman.

(ap) **Itthī, Itthiyo purisā passanti.**

(is) **Itthiyā saha puriso vasati.**

i.e. The man lives with the woman.

(ip) **Itthīhi, Itthībhi saha dārakā vasanti.**

[**dāraka**-boy. *Purisa*-group noun]

[LT] With women, together, boys, live.

i.e. Boys live with women.

(ds) **Puriso Itthiyā dhanaṁ ca suvaṇṇaṁ ca deti.**

[LT] Man, for woman, to wealth, also, to gold, also, gives.

i.e. Man gives wealth as well as gold for woman.

(dp) **Purisā Itthīnaṁ dhanaṁ denti.**

(abs) **Puriso Itthiyā sukhaṁ labhati.**

The man receives happiness from the woman.

(abp) **Purisā Itthīhi, Itthībhi sukhaṁ labhanti.**

(gs) **<u>Sīlavantiyā</u> Itthiyā sīlaṁ naro pasaṁsati.**

[**pa√saṁsa**-to praise, **+ti**]

[LT] Of virtuous, of woman, to moral virtue, man, praises.

i.e. Man praises the moral virtue of virtuous woman.

(gp) **<u>Sīlavantīna</u>ṁ Itthīnaṁ sīlaṁ narā pasaṁsanti.**

Note: sīlavantiyā=sīla-virtue+**vantī**-having, **sīla+vantu+ī**.

(ls) **<u>Sīlavantiya</u>ṁ Itthiyā, Itthiyaṁ yaso vaḍḍhati.**

[LT] At virtuous, at woman, fame, grows.

i.e. Fame of virtuous woman grows.

(lp) **<u>Sīlavantīsu</u> Itthīsu yaso vaḍḍhati.**

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LESSON 24

Itthiliṅga, ī-kāranta sadda
Feminine gender, **inī**-suffixed,
ī-ending nouns, (Type II)
Gahapatānī-group Reader

Bhikkhunī-female-monk

Read the following sentences:

(ns) **Bhikkhunī attano ārāme vasati.**
[LT] Female monk, of oneself, at temple, lives.
i.e. The female-monk lives at her temple.
(np) **Bhikkhunīyo dhammaṁ caranti.**
[LT] Female-monks, to Dhamma, practice.
i.e. Female-monks practice the Dhamma.

(as) **Bhikkhuniṁ upāsako passati.**
A lay follower sees the female monk.
(ap) **Bhikkhunīyo upāsikāyo passanti.**

(is) **Bhikkhuniyā saha sāmaṇerīyo ekasmiṁ vihāre vasanti.**
[LT] With female monk, together, female-novices, at one, in building, live.
i.e. Female-novices live in one building together with a female-monk.
(ip) **Bhikkhunīhi, Bhikkhunībhi saddhiṁ sāmaṇerīyo dhammaṁ caranti.**

(ds) **Upāsikā Bhikkhuniyā piṇḍapātaṁ deti.**
[LT] Lady-devotee, for female-monk, to food, offers.
i.e. A lady-devotee offers food for female-monk.
(dp) **Bahū upāsikāyo Bhikkhunīnaṁ piṇḍapātañca cīvarāni ca denti.**
[LT] Many, lady-devotees, for female-monks, to food, also, to robes, also, offer.
i.e. Many lady-devotees offer food as well as robes for female-monks.

(abs) **Bahū upāsakā upāsikāyo ca Bhikkhuniyā dhammaṁ suṇanti.**

[LT] Many, male-devotees, lady-devotees, also, from female-monk, to Dhamma, listen.

i.e. Many male-devotees and lady-devotees listen Dhamma from a female-monk.

(abp) **Anekā upāsakā upāsikāyo ca Bhikkhunīhi, Bhikkhunībhi dhammaṁ suṇanti.**

[LT] Not one, male-devotees, lady-devotees, also, from female-monks, to Dhamma, listen.

i.e. Many male-devotees and lady-devotees listen Dhamma from female-monks.

(gs) **Bhikkhuniyā santike ekā upāsikā nisīdati.**

[LT] Of female-monk, in the presence/near, one, female-devotee, sits.

i.e. One female-devotee sits near to a female-monk.

(gp) **Bhikkhunīnaṁ ovādaṁ upāsikāyo suṇānti.**

[LT] Of female-monks, to instruction, female-devotees, listen.

i.e. Female-devotees listen to the instruction of female-monks.

(ls) **Gāme manussā Bhikkhuniyā, Bhikkhuniyaṁ pasīdanti.**

[LT] In village, men, in female-monk, admire.

i.e. Men in village admire female-monk.

(lp) **Bhikkhunīsu upāsakā ca upāsikāyo ca pasīdanti.**

[LT] In female-monks, male-devotees, also, female-devotees, also, admire.

i.e. Male and female devotees admire female-monks.

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Pokkharaṇī-pond, lake

Read the following sentences:

(ns) **Nagarassa samīpe Pokkharaṇī atthi.**

[LT] Of town, at nearby, pond, is.

i.e. There is a pond near the town.

(np) **Vane <u>bahū</u> Pokkharaṇīyo, *Pokkharañño santi.**

[LT] In forest, many, lakes, are.

i.e. There are many lakes in the forest.

(as) **Puriso Pokkharaṇiṁ otarati.**

[**ava**-down, √**tara**-to pass, **+ti**, **ava** changed to **o** per 50]

[LT] Man, to lake, descends.

i.e. Man descends into the lake.

(ap) **Purisā araññe <u>khuddakā</u> Pokkharaṇīyo, *Pokkharañño khaṇanti.** [**khaṇa**-to dig+ti]

[LT] Men, in forest, to small, to ponds, dig.

i.e. Men dig small ponds in the forest.

(is) **Pokkharaṇīyā, *Pokkharañña saddhiṁ bahū rukkhā ca padumāni ca vaḍḍhanti.**

[LT] With lake, together, many, trees, also, lotus, also, grow.

i.e. Many trees and lotus grow together with the lake.

(ip) **Pokkharaṇīhi, Pokkharaṇībhi saddhiṁ bahū rukkhā ca padumāni ca vaḍḍhanti.**

(ds) **Bahūni uppalāni Pokkharaṇīyā, *Pokkharaññā sobhenti.**

[LT] Many, lotus-flowers, for lake, beautify.

i.e. Many lotus-flowers beautify the lake.

(dp) **Bahūni uppalāni Pokkharaṇīnaṁ sobhenti.**

[**subha**-to beautify, **+ṇe+anti**]

Note: Uppala and **paduma** are **citta**-group nouns.

(abs) **Pokkharaṇīyā, *Pokkharaññā padumāni kumāriyo vicinanti.**

[LT] From lake, to lotus-flowers, girls, pick.

i.e. Girls pick lotus-flowers from the lake.

(abp) **Pokkharaṇīhi, Pokkharaṇībhi padumāni kaññāyo vicinanti.** [**vi√ci**-to pick, **+nā+anti**]

(gs) **Pokkharaṇīyā, *Pokkharaññā tīre assame eko isi vasati.**

[LT] Of pond, on the bank, at hermitage, one, hermit, lives.

i.e. There lives a hermit at hermitage on the bank of a pond.

(gp) **Pokkharaṇīnaṁ tīre rukhesu bahū sakuṇā ca kapino ca vasanti.**

[LT] Of ponds, on the bank, on trees, many, birds, also, monkeys, also, live.

i.e. Many birds and monkeys live on the trees (located) on the bank of ponds.

(ls) **Pokkharaṇīyā, *Pokkharaññā, Pokkharaṇīyaṁ, *Pokkharaññaṁ nānāvidhāni uppalāni vijjanti.**

[LT] In pond, various kinds, lotus, are.

i.e. There are various kinds of lotus in the pond.

(lp) **Pokkharaṇīsu nānāvidhāni uppalāni vijjanti.**

[**vijjanti**-**vida**-to be, **+ya+anti**]

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Gahapatānī-the Housewife

Read the following sentences:

(ns) **<u>Nakulamāta</u> Gahapatānī atīte bhagavato mātā ahosi.**
[**ahosi**=was, **hū+ī**, *ajjattanī* Aorist verb]
[LT] Nakulamātā, house-holder lady, in past life, of Buddha, mother, was.
i.e. The house-holder lady Nakulamātā was Buddha's mother in (some) past life.

(np) **<u>Bahū</u> Gahapatānīyo dhammaṁ sotuṁ vihāraṁ āgacchanti.**
[LT] Many, house-holder ladies, to Dhamma, to listen, to temple, come.
i.e. Many house-holder ladies come to the temple in order to listen Dhamma. [**sotuṁ**-**su**-to listen,**+tuṁ**-to, **u** of **su** changed to **o**]

(as) **<u>Nakulamātara</u>ṁ Gahapatāniṁ bhagavā eta'davoca.**
[**etaṁ+avoca**. See Sutta 34 to learn how **ṁ** changed to **d**]
[LT] To Nakulamātā, to house-holder lady, Buddha, this, said.
i.e. Buddha said this to house-holder lady Nakulamātā.

(ap) **Bhikkhu <u>bahū</u> Gahapatānī, Gahapatānīyo dhammaṁ katheti.**
[LT] Monk, to many, to house-holder ladies, to Dhamma, talks.
i.e. The monk talks Dhamma to many house-holder ladies.

(is) **<u>Ekāya</u> Gahapatāniyā saha upāsako buddhassa santike dhammaṁ suṇanto nisīdati.**
[LT] With one, with house-holder lady, together, male-devotee, of Buddha, in the presence/gắn, to Dhamma, while listening, sits.
i.e. A male-devotee sits by listening Dhamma in the presence of Buddha together with a house-holder lady. [**suṇanto**-present participle *kita*-verb, **gacchanta**-group noun]

(ip) **<u>Bahūhi</u> Gahapatānīhi, Gahapatānībhi saddhiṁ upāsakā bhikkhūnaṁ dānaṁ denti.**
[LT] With many, with house-holder ladies, together, male-devotees, for monks, alms, offer.
i.e. Male-devotees, together with many house-holder ladies, offer alms for the monks.

(ds) **Bhikkhu Gahapatāniyā ānāpānakammaṭhāne bhāvanānayaṁ katheti.**
[LT] Monk, for house-holder lady, in *ānāpāna*-meditation, the method of practice, talks.
i.e. The monk talks a house-holder lady the method of practice in *ānāpāna*-meditation.
Note: Bhāvanāyaṁ= bhāvanā-mental development, meditation + **naya**-method (a compound noun).

(dp) **Bhikkhu Gahapatānīnaṁ ānāpānakammaṭhāne bhāvanānayaṁ katheti.**

(abs) **Ekāya Gahapatāniyā bhojanaṁ bhikkhu paṭiggaṇhāti.**
[LT] From one, from house-holder lady, to meal, monk, receives.
i.e. The monk receives meal from one house-holder lady.
[**paṭiggaṇhāti**=receives, accepts, **pati√gaha+ṇhā+ti**]

(abp) **Bahūhi Gahapatānīhi, Gahapatānībhi bhojanaṁ bhikkhū paṭiggaṇhanti.**
[LT] From many, from house-holder ladies, to meal, monks, receive.
i.e. The monks receive meal from many house-holder ladies.

(gs) **Ekāya Gahapatāniyā yācanaṁ sutvā bhikkhu dhammaṁ katheti.**
[LT] Of one, of house-holder lady, to request, having heard, monk, to Dhamma, teaches.
i.e. The monk teaches Dhamma after having heard the request of one house-holder lady.
Note: (1) **yācanaṁ**=request, **yāca+yu+si**. (2) **sutvā**=having heard. **su**-to hear, +**tvā**-having.

(gp) **Bahūnaṁ Gahapatānīnaṁ yācanaṁ sutvā bhikkhu dhammaṁ katheti.**

(ls) **Imāya Gahapatāniyā, Gahapatāniyaṁ buddhasāsane saddhā ca gāravo ca atthi.**
[LT] In this, in house-holder lady, at teachings of Buddha, faith, also, respect, also, is.
i.e. There is faith as well as respect toward Buddha's teaching in this house-holder lady.

(lp) **Imāsu Gahapatānīsu buddhasāsane saddhā ca gāravo ca santi.**
[LT] In these, in house-holder ladies, at teachings of Buddha, faith, also, respect, also, are.
i.e. There are faith as well as respect toward Buddha's teaching in these house-holder ladies./.

LESSON 25

Itthiliṅga, u-kāranta sadda
Feminine gender,
u-ending nouns Reader

Yāgu-porridge

Read the following sentences:

(ns) **Yāgu khuddaṁ patihanati. Pipāsaṁ pativineti.**
[LT] Rice-porridge, to hunger, removes, to thirst, quenches.
i.e. Rice porridge removes hunger and quenches thirst.
Note: (1) **patihanati**=removes, **pati√hana**-to remove, **+ti**. (2) **khudda**-hunger (3) **Pipāsaṁ**=thirst, **pā+sa+aṁ**, an *abbhāsa kita*-noun, (4) **pativineti**=removes, get rid of, subdue **pati**, **vi√nī+ti**. Due to prefixes, the roots **hana** and **nī** (lead, carry) changed their meaning.

(np) **Yāgū, Yāguyo khuddaṁ patihananti. Pipāsaṁ pativinenti.**

(as) **Sāmaṇerassa atthāya upāsako Yāguṁ pacati.**
[LT] For novice, for/for benefit, male-devotee, to rice-porridge, cooks.
i.e. Male-devotee cooks the rice-porridge for novice.

(ap) **Upāsikāyo bhikkhūnaṁ atthāya gehesu Yāgū, Yāguyo pacanti.**
[LT] Female-devotees, for monks, for/for benefit, to rice-porridges, at homes, cook.
i.e. Female-devotees cook the rice-porridge at homes for monks.

(is) **Upāsikā Yāguyā buddhaṁ pūjeti.** [**pūja**-to honor, **+ṇe+ti**]
[LT] Female-devotee, with rice-porridge, to Buddha, offers.
i.e. Female-devotee offers Buddha with rice-porridge.

(ip) **Manussā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi bhikkhusaṅghaṁ upaṭhahanti.**
[LT] Men, with rice-porridges, to community of monks, care.
i.e. Men look after the community of monks with rice-porridge. (Men offer rice-porridge to monks).
Note: bhikkhusaṅghaṁ = **bhikkhu**-of monks + **saṅghaṁ**-community, **+aṁ**, a compound noun.

(ds) **Manusso Yāguyā pacanatthāya gāmato vihāraṁ taṇḍulaṁ āharati.**

[LT] Man, of rice-porridge, for cooking, from village, to temple, to rice, brings.

i.e. Man brings rice to temple from village for cooking of the rice-porridge. [**gāma**-village+**to**-from]

Note: (1) **pacanatthāya**=to cook, **pacana**-cooking, +**atthāya**-for. (2) **āharati**=brings, **ā**-toward√**hara**-to carry, **+ti**.

(dp) **Manussā Yāgūnaṁ, Yāgunaṁ pacanatthāya gāmato taṇḍulāni āharanti.**

(abs) **Naro Yāguyā ārogyaṁ sukhaṁ labhati.**

[LT] Man, from rice-porridge, to good health, to happiness, gets.

i.e. Man gets good health and happiness from rice-porridge.

Note: ārogyaṁ=being healthy, freedom from disease, **aroga**-being without disease, +**ṇya**-the state of, **+aṁ**, a *taddhita*-noun.

(abp) **Narā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi ārogyaṁ sukhaṁ labhanti.**

(gs) **<u>Pañca</u> Yāguyā ānisaṁsā honti.**

[LT] Five, of rice-porridges, benefits, are.

i.e. There are five benefits of rice porridge.

(gp) **<u>Pañca</u> Yāgūnaṁ, Yāgunaṁ ānisaṁsā honti.**

Note: ānisaṁsā=benefit, **ā,ni√saṁsa+yo**. a *kita*-noun.

(ls) **Manusso Yāguyā, Yāguyaṁ loṇaṁ lasuṇañca pakkhipati.**

[LT] Man, into rice-porridges, to salt, to onion, also puts.

i.e. Man puts salt and onion into rice-porridge.

(lp) **Manussā Yāgūsu, Yāgusu loṇaṁ latuṇaṁ ca pakkhipanti.**

Note: (1) **lasuṇañca**= **lasuṇaṁ**-onion, +**ca**-also, (2) **pakkhipati**= **pa√khipa**-to drop, to throw in, **+anti**.

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LESSON 26

Itthiliṅga, ū-kāranta sadda
Feminine gender,
ū-ending nouns Reader

Vadhū-daughter-in-law

Read the following sentences:

(ns) **Vadhū sassu,sassura,sāmikehi vasati.**
[LT] Daughter-in-law, with mother-in-law, father-in-law and husbands, lives.
i.e. Daughter-in-law lives with mother-in-law, father-in-law and husbands.
Note: sassusassrasāmikehi = **sassu + sassra + sāmika + hi**, a compound noun.

(np) **Vadhū, Vadhuyo sassu,sassra,sāmikehi vasanti.**

(as) **Vadhuṁ sassu piyāyati.**
[LT] To daughter-in-law, mother-in-law, adores.
i.e. Mother-in-law adores the daughter-in-law.

(ap) **Vadhū, Vadhuyo sassuro piyāyati.**
[LT] To daughter-in-laws, father-in-law, adores.
i.e. Father-in-law adores daughters-in-laws.

(is) **Vadhuyā saha sassu ca sassuro ca sāmiko ca buddhaṁ saraṇaṁ gacchanti.**
[LT] With daughter-in-law, together, mother-in-law, also, father-in-law, also, husband, also, to Buddha, to refuge, go.
i.e. Mother-in-law, father-in-law and husband go to the Buddha to take refuge together with daughter-in-law. [They become disciples of Buddha together].

(ip) **Vadhūhi, Vadhūbhi saha sassu ekasmiṁ ghare vasati.**
[LT] With daughter-in-laws, together, mother-in-law, at one, at home, lives.
i.e. Mother-in-law lives together with daughter-in-laws in one house.
[**ghara**-home, a neuter gender *citta*-group noun]

(ds) **Vaduyā sassu alaṅkāraṁ deti.**

[LT] For daughter-in-law, mother-in-law, to ornament, gives.

i.e. Mother-in-law gives ornaments for daughter-in-law.

Note: alaṅkāraṁ-ornament, **alaṁ√kara+ṇa+aṁ**, a *kita*-noun.

(dp) **Vadhūnaṁ sassu alaṅkāraṁ deti.**

(abs) **Vadhuyā sukhaṁ sassusassurā labhanti.**

[LT] From daughter-in-law, to happiness, mother-in-law & father-in-laws, get.

i.e. Mother-in-law & father-in-laws get happiness from (on account of) daughter-in-law.

(abp) **Vadhūhi, Vadhūbhi sukhaṁ sassusassurā labhanti.**

(gs) **Sassusassurā Vaduyā puttadhītaro rakkhanti.**

[LT] Mother-in-law & father-in-laws, of daughter-in-law, sons and daughters, protect.

i.e. Mother-in-law and father-in-law protect the children of daughter-in-law. (They baby-sit their grandkids).

Note: puttadhītaro=**putta**-son+**dhītu**-daughter, **+yo**, a compound noun.

(gp) **Sassusassurā Vadhūnaṁ puttadhītaro pālenti.**

[**pālenti**-protect, **pāla**-to protect, **+ṇe+anti**]

(ls) **Sassusassurā Vaduyā, Vadhuyaṁ ativiya piyāyanti.**

[LT] Mother-in-law & father-in-laws, at daughter-in-law, very much, adore.

i.e. Mother-in-law and father-in-laws adore the daughter-in-law very much.

(lp) **Sassusassurā Vadhūsu ativiya piyāyanti.**

[**ativiya**-very much, **ati** & **viya** two particles combined]

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LESSON 27

Aliṅga-sadda

NON-GENDER PRONOUNS READER

Tumha-you

Read the following sentences:

(ns) (a) **Tvaṁ, Tuvaṁ asi mama sahāyo.**
[**asi**-is, **asa+si**. See Sutta 496]
[LT] (a) You, are, my, friend.
i.e. You are my friend.
(b) **Tvaṁ, Tuvaṁ kusalaṁ karohi.**
[LT] (b) You, to wholesome deed, do.
i.e. You do wholesome deed.

(np) (a) **Tummhe, vo mama sahāyā attha.**
[**attha**-are, see Sutta 493]
[LT] (a) You, my, friends, are.
i.e. You are my friends.
(b) **Tummhe, vo kusalaṁ karotha.**
[LT] (b) You, wholesome deed, do.
i.e. You do wholesome deed.

(as) **Taṁ, Tuvaṁ, Tavaṁ, Tvaṁ naro passati.**
[LT] To you, man, sees.
i.e. Man sees you.
Note: Taṁ is quite easily confusable with **ta**ṁ of **ta**-sabbanāma noun in accusative singular case. Also, **tvaṁ** is quite confusable with nominative singular case **tvaṁ**. This word in accusative-case, singular, is occasionally found in passive voice sentences only.

(ap) **Tumhe, Tumhākaṁ, Vo manussā passanti.**
[LT] To you, men, see.
i.e. Men see you.

(is) **Te, Tayā, Tvayā saha ahaṁ buddhaṁ vandāma.**
[LT] With you, together, I, to Buddha, bow.
i.e. You and me bow to Buddha.

(ip) **Tumhehi, Tumhebhi, Vo saddhiṁ mayaṁ kammaṭhānaṁ bhāvema.**
[LT] With you, together, we, to meditation, practice.
i.e. You and me together practice meditation.

(ds) **Ahaṁ Te, Tava, Tuyhaṁ, Tumhaṁ vatthaṁ demi.**
[LT] I, for you, to cloth, give.
i.e. I give the cloth to you.

(dp) **Mayaṁ Tumhākaṁ, Tumhaṁ, Vo dhanaṁ dema.**
[LT] We, for you, to wealth, give.
i.e. We give wealth for you.

(abs) **Tayā, Tvayā ahaṁ sukhaṁ labhāmi.**
[LT] From you, I, to happiness, get.
i.e. I get happiness from you.

(abp) **Tumhehi, Tumhebhi mayaṁ sukhaṁ labhāma.**

(gs) **Te, Tava, Tuyhaṁ, Tumhaṁ atthāya bhikkhu dhammaṁ deseti.**
[LT] Of you, for/for benefit, monk, to Dhamma, teaches.
i.e. The monk teaches Dhamma for you.

(gp) **Tumhākaṁ, Tumhaṁ, Vo atthāya buddho uppajjati.**
[LT] Of you, for/for benefit, Buddha, arises.
i.e. Buddha arises for you.

(ls) **Tayi, Tvayi dhanaṁ atthi.**
[LT] In you, wealth, has.
i.e. You have wealth.

(lp) **Tumhesu dhanaṁ atthi.**

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LESSON 28

Amha-I, me

Read the following sentences:

(ns)**Ahaṁ pubbaṇhasamaye ca sāyaṇhasamaye ca dvikkhattuṁ buddhaṁ vandāmi.**
[LT] I, in morning-time, also, in evening-time, also, two times, to Buddha, bow.
i.e. I bow to Buddha two times (once) in the morning and (once) in the evening.
Note: (1) **pubbaṇhasamaye**=in the early part of the day, in morning, **pubba**-early, front, +**aha**-day, +**samaya**-time. **aha** changed to **ṇha** (2) **sāyaṇhasamaya**=the evening time of day, **sāya**-evening, +**aha**-day, +**samaya**-time. (3) **dvikkhattuṁ**=**dvi**-two, +**khattuṁ**-times.

(np) **Mayaṁ, Amhe, *Asme, No dine dine tikkhattuṁ buddhaṁ vandāma.**
[LT] We, at day, at day, three times, to Buddha, bow.
i.e. We bow to Buddha three times daily.

(as) **Maṁ, Mamaṁ buddho buddhānubhāvena rakkhati.**
[LT] To me, Buddha, by power of Buddha, protects.
i.e. Buddha protects me by power of Buddha.

(ap) **Amhe, Amhakām, No bhikkhu dhammaṁ deseti.**
[LT] To us, monk, to Dhamma, teaches.
i.e. The monk teaches us Dhamma.

(is) **Me, Mayā saddhiṁ <u>eko</u> bhikkhu araññe viharati.**
[LT] With me, together, one, monk, in the forest, lives.
i.e. One monk lives with me in the forest.

(ip) **Amhehi, Amhebhi, *Asmāhi, *Asmābhi, No saddhiṁ bahū bhikkhū vasanti.**
[LT] With us, together, many, monks, live.
i.e. Many monks live together with us.

(ds) **Me, Mama, Mayhaṁ, Amhaṁ, Mamaṁ naro dhanaṁ deti.**
[LT] For me, man, to wealth, gives.
i.e. The man gives wealth for me.

(dp) **Amhākaṁ, *Asmākaṁ, Amhaṁ, No rājā dhanaṁ deti.**
[LT] For us, king, to wealth, gives.
i.e. The king gives wealth for us.

(abs) **Mayā dhanañca sukhañca mama mātā labhati.**
[LT] From me, to wealth, also, to happiness, also, my, mother, gets.
i.e. My mother gets wealth and happiness from me.
[**dhanañca**=**dhanaṁ+ca**, **sukhañca**=**sukhaṁ+ca**]

(abp) **Amhehi, Amhebhi, *Asmāhi, *Asmābhi dhanañca sukhañca amhākaṁ pitā labhati.**
[LT] From us, to wealth, also, to happiness, also, our, father, gets.
i.e. Our father gets wealth and happiness from us.

(gs) **Me, Mama, Mayhaṁ, Amhaṁ, Mamaṁ mātarañca pitarañca ahaṁ sakkaccaṁ divase divase upaṭhahāmi.**
[LT] My, to mother, also, to father, also, I, respectfully /carefully/thoroughly, at day, at day, look after.
i.e. I respectfully look after my mother and father every day.
[**upaṭhahāmi**-takes care, **upa√ṭhā+mi**, **ṭhā** changed to **ṭhaha**]

(gp) **Amhākaṁ, *Asmākaṁ, Amhaṁ, No mātāpitaro amhesu ativiya bahupakārā honti.**
[LT] Our, mother and father, at us, very much, of much help, are.
i.e. Our parents are very helpful to us.

Tasmā mayaṁ sakkaccaṁ divase divase mātāpitaro upaṭhahāma.
[**tasmā**-**ta**-that, +**smā**-from, due to, due to that reason, therefore]
Therefore, we, respectfully, at day, at day, to parents, look after.
i.e. Therefore, we look after parents every day respectfully.

(ls) **Mayi tava mātāpitaro piyāyanti.**
[LT] In me, your, mother and fathers, adore.
i.e. Your parents adore me.

(lp) **Amhākaṁ mātāpitaro Amhesu, *Asmāsu, *Asmesu ativiya piyāyanti.**
[LT] Our, mother and fathers, at us, very much, cherish.
i.e. Our parents cherish us very much.

Note: In the Pāḷi sentence structure, **vo** and **no** cannot be placed at the beginning of a sentence. They are usually placed after the initial word in a sentence. Note this basic rule regarding the usage of **vo** & **no**.

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LESSON 29

COMMON NOUNS OF VARIABLE GENDER

Sabbanāma Nouns Reader

Sabba-all,
(**a**-ending, three genders, both numbers)

Sabba (M)

Note: All *sabbanāma*-nouns, except when they are used independently, are mostly used as pronominal adjectives (known in Pāḷi as *visesana* - modifier, adj.) in the sentences. Therefore, they are used with companion pair word known as *visesya* - modified. They (**i.e.** *visesana* words) are required to follow both the gender, case and number of their pair modified words as a grammatical rule. Most underlined words in these lessons are the **modified words** as sabbanāma-nouns serve as modifier words.

Read the following sentences:

(ns) **Sabbo <u>loko</u> avijjāya pariyonaddho hoti.**

[LT] All, the world, by ignorance, engulfed from all-around, is.
i.e. All the world is engulfed from all around by ignorance.
Note: (1) **avijjā**=ignorance, delusion, **a**-not, √**vida**-to know **+ ṇya + ā + si**, a feminine gender, *kaññā*-group noun.
(2) **pariyonaddho**=being engulfed all around, **pari**-by all sides +**onaddho**-covered, **ava**√**naha**-to wrap around, **+ta+si**, **ava** changed to **o** per 50 and **y** is inserted per 35> **pariyo+nah+ta**. Suffix **ta** changed to **dh** per 576> **pariyo+nah+dha**. Then, the last consonant **h** of root is changed to **d** per 611> **pariyo+nad+dha**. **Si** is changed to **o** and redundant vowel **a** is erased> **pariyonaddho** is thus complete after these multi-step morphological procedures, a *kita*-noun.

(np) ***Sabbe <u>sattā</u> jarādhammā maraṇadhammā honti.**

[LT] All, beings, of aging-nature, of dying nature, are.
i.e. All beings are of aging-nature and of dying-nature.
Note: jarādhammā=of aging nature. **maraṇadhammā**=of dying nature. **jarā**-aging, old-age, +**maraṇa**-dying, + **dhamma**-nature, **+yo**, a *bahubbīhi*-compound noun.

(as) **Sabbaṁ ñeyyadhammaṁ buddho abhijānāti.**

[LT] To all, to things-to-know, Buddha, specially knows.

i.e. Buddha specially knows all of the-thing-to-know.

Note: (1) **ñeyyadhammā**=things to know, **ñeyya**-things to know, **ñā+ṇya+dhamma**-things, **+aṁ**, a compound noun. **ñeyya** is a *kita*-verb and verbal noun. (2) **abhijānāti**=**abhi**-specially√**ñā**-to know, **+nā+ti**.

(ap) ***Sabbe saṅkhāre aniccato arahā samanupassati.**

[LT] To all, to conditioned things, as *anicca*, enlightened saint, well and repeatedly sees.

i.e. Enlightened saint sees all conditioned things as *anicca*.

(is) **Sabbena lokadhammena buddho na kampati.** [**na**-not]

[LT] With all, with the world's nature, Buddha, not, shake.

i.e. Buddha does not shake by all the world's nature.

Note: (1) **lokadhammena**=by ways of life, **loka**-world, life+**dhamma**-nature, way, **+nā**, a compound noun. (2) **kampati** = **kapi**-to shake, **+a+ti**.

(ip) **Sabbehi, Sabbebhi lokadhammehi buddho na kampati.**

[LT] With all, with the world's natures, Buddha, not, shake.

i.e. Buddha does not shake by all the world's natures.

(ds) **Sabbassa lokassa anukampāya buddho dhammaṁ deseti.**

[LT] For all, for the world, for compassion, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for all of the world out of compassion.

(dp) ***Sabbesaṁ, *Sabbesānaṁ sattānaṁ anukampāya buddho dhammaṁ deseti.**

[LT] For all, for beings, for compassion, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for all beings out of compassion.

(abs) **Sabbasmā, Sabbamhā dukkhamhā buddho vimuccati.**

[LT] From all, from suffering, Buddha, is free.

i.e. Buddha is free from all suffering.

(abp) **Sabbehi, Sabbebhi dukkhehi buddho vimuccati.**

(gs) **Sabbassa <u>akusalassa</u> pahānaṁ sukhan'ti buddho deseti.**
[LT] For all, for unwholesome things, to removing, joy, as, Buddha, teaches.
i.e. Buddha teaches that removing all unwholesome things is joyous.
Note: (1) **pahānaṁ**=removing, **pa√hā**-to discard, **+yu+aṁ**, a *kita*-noun. (2) **sukhanti**=**sukhaṁ**-joy, +**iti**-as, thus.

(gp) ***Sabbesaṁ, *Sabbesānaṁ <u>kilesāna</u>ṁ pahānaṁ sukhan'ti buddho deseti.**
[LT] For all, for defilements, removing, joy, as, Buddha, teaches.
i.e. Buddha teaches that removing all defilements is joyous.

(ls) **Sabbasmiṁ, Sabbamhi <u>loke</u> buddho nibbindati.**
[**ni√vida**-to be fed up [# gives up, turn away], **+a+ti**]
[LT] In all, in the world, Buddha, disillusioned.
i.e. Buddha disillusioned in (with) all the world.

(lp) **Sabbesu <u>saṅkhāresu</u> buddho nibbindati.**
[LT] In all, in the conditioned things, Buddha, disillusioned.
i.e. Buddha disillusioned in (with) all conditioned things.

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Sabba (Neuter)

Read the following sentences:

(ns) **Sabbaṁ <u>rūpa</u>ṁ aniccaṁ hoti.**
[LT] All, physical matter, *anicca* (impermanent), is.
i.e. All physical matter is *anicca*.

(np) **Sabbāni <u>rupāni</u> aniccāni honti.**
[LT] All, physical matters, anicca, are.
i.e. All physical matters are *anicca*.

(as) **Sabbaṁ <u>rupa</u>ṁ aniccato passati.**
He/She sees all physical matter as impermanent.

(ap) **Sabbāni <u>rūpāni</u> aniccato passati.**

Note: Starting from ***is***-case,
the rest is similar to masculine word-forms of **sabba**.

****

Sabba (F)

Read the following sentences:

(ns) **Sabbā <u>vedanā</u> aniccā dukkhā anattā hoti.**

[LT] All, feeling, *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self), is.

i.e. All feelings are *anicca, dukkha* and *anatta*.

(np) **Sabbā, Sabbāyo <u>vedanāyo</u> aniccā dukkhā anattā honti.**

[LT] All, feelings, *anicca, dukkha, anatta*, are.

i.e. All feelings are *anicca, dukkha* and *anatta*.

(as) **Sabbaṁ <u>vedanaṁ</u> aniccato dukkhato anattato vipassanāñāṇena samanupassati.**

[LT] To all, to feeling, as anicca, as dukkha, as anatta, by *vipassanā*-insight knowledge, reflects.

i.e. By *vipassanā*-insight-knowledge, (one) reflects all feeling as *anicca*, as *dukkha* and as *anatta*.

(ap) **Sabbā, Sabbāyo <u>vedanāyo</u> aniccato dukkhato anattato vipassanāñāṇena samanupassati.**

[LT] To all, to feelings, as *anicca*, as *dukkha*, as *anatta*, by *vipassanā*-insight knowledge, reflects.

i.e. By *vipassanā*-insight-knowledge, (one) reflects all feelings as *anicca*, as *dukkha* and as *anatta*.

(is) **Sabbāya <u>micchādiṭṭhiya</u> buddho visaṁyutto hoti.**

[LT] With all, with wrong-view, Buddha, disassociated, is.

i.e. Buddha is disassociated with (from) all wrong view.

Note: (1) **micchādiṭṭhiyā**=with wrong view, **micchā**-wrong, **diṭṭhi**-view, **disa+ti+nā**, a *kita*-noun.

(2) **visaṁyutto**=dissociated, **vi**-off, without, **saṁ**-together +**yuja**-to be related to, **+ta+si**, a *kita* verbal-noun.

(ip) **Sabbāhi, Sabbābhi <u>micchādiṭṭhīhi</u> buddho visaṁyutto hoti.**

[LT] With all, with wrong-views, Buddha, disassociated, is.

i.e. Buddha is disassociated with (from) all wrong views.

(ds) **Sabbāya, *Sabbassā <u>parisāya</u> buddho anukampati.**
[LT] For all, for audience, Buddha, compassionate.
i.e. Buddha is compassionate for all audience.

(dp) ***Sabbāsaṁ, *Sabbāsānaṁ <u>parisānaṁ</u> buddho anukampati.**

(abs) **Sabbāya <u>āsāya</u> buddho pamuccati.**
[LT] From all, from desire, Buddha, is liberated.
i.e. Buddha is liberated from all desire.

(abp) **Sabbāhi, Sabbābhi <u>āsāhi</u> buddho pamuccati.**

(gs) **Sabbāya, *Sabbassā <u>taṇhāya</u> pahānaṁ buddho sacchikaroti.**
[LT] Of all, of craving, eradication, Buddha, attains.
i.e. Buddha attains eradication of all craving.
Note: sacchikaroti=practically experienced, **sacchi**-witness, √**kara**-to do, **+o+ti**, an *ākhyāta* verb.

(gp) ***Sabbāsaṁ, *Sabbāsānaṁ <u>taṇhānaṁ</u> pahānaṁ buddho sacchikaroti.**
[LT] Of all, of cravings, eradication, Buddha, attains.
i.e. Buddha attains eradication of all cravings.

(ls) **Sabbāyaṁ, *Sabbassaṁ <u>pajāyaṁ</u> buddho karuṇāyati.**
[**karuṇā**-pity, +**āya**-to make, **+ti**]
[LT] In all, in being, Buddha, makes *karuṇā* (compassion).
i.e. Buddha has compassion on all being.

(lp) **Sabbāsu <u>pajāsu</u> buddho karuṇāyati.**
[LT] In all, in beings, Buddha, makes *karuṇā* (compassion).
i.e. Buddha has compassion on all beings.

Note: vedanā, parisā, āsā, taṇhā, pajā are **kaññā**-group **ā**-ending feminine gender nouns. **diṭṭhi** is **ratti**-group **i**-ending feminine gender noun.

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LESSON 30

Ya- whoever, whatever, whichever, (Relative Pronoun) (M)

Read the following sentences:

(ns) **Yo <u>puriso</u> āgacchati. so mama bhātā hoti.**
[LT] (The one) who, man, comes. that, my, brother, is.
i.e. The man who comes, is my brother.

(np) ***Ye <u>purisā</u> āgacchanti. te me ñātiyo honti.**
[LT] (Those) who, men, come. they, my, relatives, are.
i.e. The men who come, are my relatives.

(as) **Yaṁ <u>purisa</u>ṁ tvaṁ passasi. so me pitā hoti.**
[LT] (The one) whom, to man, you, see. that, my, father, is.
i.e. The man whom you see, is my father.

(ap) **Ye purise tumhe passatha. te me ñātiyo honti.**
[LT] (Those ones) whom, to men, you, see. they, my, relatives, are.
i.e. The men whom you see, are my relatives.

(is) **Yena <u>purisena</u> tvaṁ vasati. tena ahaṁ vasāmi.**
[LT] With whom, with man, you, live. with that man, I, live.
i.e. I live with the man with whom you live.

(ip) **Yehi, Yebhi <u>purisehi</u> tumhe gāmaṁ āgacchatha. te me sahāyā honti.**
[LT] With whom, with men, you, to village, come. they, my, friends, are.
i.e. The men with whom you come to village, are my friends.

(ds) **Yassa <u>purisassa</u> tvaṁ kahāpaṇaṁ desi. tassa ahaṁ vatthaṁ demi.**
[LT] For whom, for man, you, to money, give. for that man, I, to cloth, give.
i.e. I give the man cloth for whom you (also) give money.

(dp) ***Yesaṁ, *Yesānaṁ <u>purisāna</u>ṁ mayaṁ kahāpaṇaṁ dema. te me mittā honti.**
[LT] For whom, for men, we, to money, give. they, my, friends, are.
i.e. The men for whom you give money, are my friends.

(abs) (a)**Yasmā, Yamhā <u>purisā</u> tvaṁ dhanaṁ labhasi. tamhā purisā ahaṁ vatthaṁ labhāmi.**

[LT] From whom, from man, you, to wealth, get. from that, from man, I, to cloth, get.

i.e. I get the cloth from whom you get wealth.

(b) **Yasmā ca kho bhikkhave rūpaṁ anattā. tasmā rūpaṁ ābādhāya saṁvattati.**

[LT] Since/because, monks, matter, anatta (non-self). For that reason, matter, to/for disease/sickness/for passing, happens.

i.e. Since matter is anatta. Therefore, it happens for (subject to) passing. (*i.e.* Since it is anatta, it is therefore subject to passing away).

Note: (1) **ābādhāya**=to get sick, to transform, **ā√bādha**-to torment, **+ṇa+sa**, a *kita*-noun. (2) **saṁvattati**=leads (to), **saṁ√vatta+a+ti**. **ca** and **kho** are meaningless.

(abp) **Yehi, Yebhi <u>purisehi</u> tvaṁ dhanaṁ labhasi. tehi purisehi ahaṁ suvaṇṇaṁ labhāmi.**

[LT] From whom, from men, you, to wealth, get. from those, from men, I, to gold, get.

i.e. I get gold from those men from whom you get wealth.

(gs) **Yassa <u>purisassa</u> dhanaṁ tvaṁ gaṇhāsi. so me ñātako hoti.**

[LT] Of whom, of man, to wealth, you, take. that, my, relative, is.

i.e. That person whose wealth you take, is my relative.

(gp) ***Yesaṁ, *Yesānaṁ <u>narāna</u>ṁ gehaṁ tvaṁ gacchasi. te me ñātakā honti.**

[LT] Of whom, of men, to home, you, go. they, my, relative, are.

i.e. Those men, of whose home you go, are my relatives.

Note: ñātaka=relative, **ñā**-those known as related, **+ta+ka+yo**, a *kita*-noun with **ta** and **ka** twin suffixes.

(ls) **Yasmiṁ, Yamhi <u>gāme</u> tvaṁ vasasi. tasmiṁ gāme ahaṁ vasāmi.**

[LT] In which, in village, you, live. at that, at village, I, live.

i.e. I live at the village where you live.

(lp) **Yesu <u>gāmesu</u> tava ñātiyo vasanti. tesu gāmesu mama ñātiyo vasanti.**

[LT] In which, in villages, your, relatives, live. at those, at villages, my, relatives, live.

i.e. My relatives live at the villages where your relatives live.

****

Ya-whoever, whatever, whichever, (Relative Pronoun) (N)

Read the following sentences:

(ns) **Yaṁ <u>citta</u>ṁ uppajjati. taṁ cittaṁ nirujjhati.**

[LT] That which, mind, arises. that, mind, ceases.

i.e. The mind which arises, passes.

(np) **Yāni <u>cittāni</u> uppajjanti. tāni cittāni nirujjhanti.**

(as) **Yaṁ <u>kamma</u>ṁ satto karoti. tassa kammassa vipākaṁ vedeti.**

[LT] To which, to deed, being, does. of that, of deed, to result, experiences.

i.e. A being experiences the result of the deed it does.

(ap) **Yāni <u>kammāni</u> kātuṁ purisā icchanti. tāni kammāni te karonti.**

[LT] To which, to deeds, to do, men, want. those, deeds, they, do.

i.e. Men do the deeds which they want to do.

Note: The rest is quite easy as it is very much the same as in masculine word-forms.

****

Ya-whoever, whatever, whichever, (Relative Pronoun) (F)

Read the following sentences:

(ns) **Yā <u>kaññā</u> idha āgacchati. sā mama bhaginī hoti.**
[LT] Who, girl, here, comes. that, my, sister, is.
i.e. The girl who comes here, is my sister.

(np) **Yāyo <u>kaññāyo</u> idha āgacchanti. tā mama bhaginiyo honti.**
[LT] Those who, girls, here, come. those, my, sisters, are.
i.e. The girls who come here, are my sisters.

(as) **Yaṁ <u>itthi</u>ṁ tvaṁ passasi. sā me mātā hoti.**
[LT] To whom, to woman, you, see. that, my, mother, is.
i.e. The woman whom you see, is my mother.

(ap) **Yāyo <u>itthiyo</u> tvaṁ passasi. tā me mātā ca bhaginī ca honti.**
[LT] To whom, to women, you, see. they, my, mother, also, sister, also are.
i.e. The women whom you see, are my mother and sister.

(is) **Yāya <u>itthiyā</u> tvaṁ kathesi. tāya itthiyā ahaṁ vasāmi.**
[LT] With whom, with woman, you, talk. with that, with woman, I, live.
i.e. I live with the woman with whom you speak.

(ip) **Yāhi, Yābhi <u>itthīhi</u> tvaṁ kathesi. tāhi itthīhi ahaṁ vasāmi.**

(ds) **Yāya, *Yassā <u>itthiyā</u> tvaṁ mālaṁ desi. tassā itthiyā ahaṁ vatthaṁ demi.**
[LT] For whom, for woman, you, to flower, give. for that, for woman, I, to cloth, give.
i.e. I give the cloth for the woman for whom you (also) give the flower.

(dp) ***Yāsaṁ, *Yāsānaṁ <u>itthīna</u>ṁ tvaṁ mālaṁ desi. tāsaṁ itthīnaṁ ahaṁ vatthaṁ demi.**

(abs) **Yāya <u>kaññāya</u> tvaṁ dhanaṁ labhasi. tāya kaññāya ahaṁ vatthaṁ labhāmi.**

[LT] From whom, from girl, you, to wealth, get. from that, from girl, I, to cloth, get.

i.e. I get the cloth from the woman, from whom you (also) get wealth.

(abp) **Yāhi, Yābhi <u>kaññāhi</u> tvaṁ dhanaṁ labhasi. tāhi kaññāhi ahaṁ vatthaṁ labhāmi.**

(gs) **Yāya, *Yassā <u>itthiyā</u> gehaṁ tvaṁ āgacchasi. tassā itthiyā gehe ahaṁ vasāmi.**

[LT] Of whom, of woman, to home, you, come. Of that, of woman, at home, I, live.

i.e. I live at the home of that woman, whose home you come.

(gp) ***Yāsaṁ, *Yāsānaṁ <u>itthīna</u>ṁ tvaṁ gehaṁ āgacchasi. tāsaṁ itthīnaṁ gehe ahaṁ vasāmi.**

(ls) **Yāyaṁ *Yassaṁ <u>itthiya</u>ṁ tvaṁ pasīdasi. tassaṁ itthiyaṁ aham'pi pasīdāmi.**

[LT] In whom, in woman, you, admire. in that, in woman, I, also, admire.

i.e. I also admire that woman, in whom you admire.

(lp) **Yāsu <u>itthīsu</u> tvaṁ pasīdasi. tāsu itthīsu aham'pi pasīdāmi.**

Note: ahampi=ahaṁ+pi. **ṁ** changed to **m** per 31. **pi** and **api** are synonymous *nipāta*-particles.

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LESSON 31

Ta-that thing, that person (M)
(Demonstrative Pronoun)

Read the following sentences:

(ns) ***So <u>bhikkhu khīṇāsavo arahā</u> hoti.**

[LT] That, monk, of removed mental taints, enlightened saint, is.

i.e. That monk is an enlightened saint of removed mental taints.

Note: khīṇāsavo=the one who had disappeared mental taints, **khīṇa**-disappeared, +**āsava**-taints, **+si**, a compound noun.

(np) **Te, *Ne <u>bhikkhū khīṇāsavā arahanto</u> honti.**

[LT] Those, monks, of removed mental taints, enlightened saints, are.

i.e. Those monks are enlightened saints of removed mental taints.

(as) **Taṁ, *Naṁ <u>purisa</u>ṁ vihāraṁ <u>āgacchanta</u>ṁ ahaṁ passāmi.**

[LT] To that, to man, to temple, to coming, I, see.

i.e. I see that man coming to the temple.

(ap) **Te, *Ne <u>purise</u> vihāraṁ <u>āgacchante</u> buddhaṁ <u>vandante</u> ahaṁ passāmi.**

[LT] To those, to men, to temple, to coming, to Buddha, to bowing, I, see.

i.e. I see those men coming to the temple and bowing to Buddha.

[**āgacchante, vandante** are two present participle verbs in ap-case]

(is) **Tena, *Nena <u>bhikkhunā</u> so puriso dhammaṁ sākacchati.**

[LT] With that, with monk, that, man, to Dhamma, discusses.

i.e. That man discusses Dhamma with that monk.

Note: sākacchati=discusses, **saha**-together, √**katha**-to talk, **+a+ti**, **saha** changed to **sa** and **a** lengthened to **ā**. The component consonant of the root **tha** changed to **cha** and one non-identical **c** added to **cha**> **sākacchati**.

(ip) **Tehi, Tebhi, *Nehi, *Nebhi <u>bhikkhūhi</u> so puriso dhammaṁ sākacchati.**

(ds) **Tassa, *Nassa, Assa <u>sāmaṇerassa</u> bhikkhu ovādaṁ deti.**
[LT] For that, for novice, monk, to advice, gives.
i.e. The monk gives advice for (to) that novice.

(dp) **Tesaṁ, Tesānaṁ, *Nesaṁ, *Nesānaṁ <u>sāmaṇerānaṁ</u> bhikkhu ovādaṁ deti.**

(abs) **Tasmā *Nasmā, Asmā, Tamhā *Namhā <u>nagarā</u> attano vihāraṁ bhikkhu paccāgacchati.**
[LT] From that, from town, of one's, to temple, monk, returns.
i.e. The monk returns to his temple from that town.

(abp) **Tehi, tebhi, *Nehi, *Nebhi <u>araññehi</u> attano vihāraṁ bhikkhū paccāgacchanti.**
[LT] From those, from forests, of one's, to temple, monks, return.
i.e. The monks return to their temple from those forests.

(gs) **Tassa, *Nassa, Assa <u>bhikkhussa</u> dhammadesanaṁ mayaṁ rocema.**
[LT] Of that, of monk, to the teaching of Dhamma, we, like.
i.e. We like the teaching of Dhamma of that monk.
Note: Dhammadesanā=teaching of Dhamma, **Dhamma**-dhamma +**desanā**-act of teaching, **disa**-to teach, **+yu**-act of, **+aṁ**, a *kita*-noun. This word **desanā** belongs to **ā**-ending feminine gender **kaññā**-group nouns.

(gp) **Tesaṁ, Tesānaṁ, *Nesaṁ, *Nesānaṁ <u>bhikkhūnaṁ</u> sīla,samādhi,paññāguṇāni sabbe upāsakā upāsikāyo ca rocenti.**
[LT] Of those, of monks, to *sīla samādhi paññā* virtues, all, male-devotees, female-devotees, also, like.
i.e. All male and female devotees like the *sīla-samādhi-paññā* virtues of those monks.

(ls) **Tasmiṁ *Nasmiṁ, Asmiṁ, Tamhi *Namhi <u>gāme</u> bahū manussā viharanti.**
[LT] At that, at village, many, men, live.
i.e. Many men live at that village.

(lp) **Tesu, *Nesu <u>vihāresu</u> bahū bhikkhū viharanti.**
[LT] At those, at temples, many, monks, live.
i.e. Many monks live at those temples.
Note: ***ne, naṁ,** ...-examples are not found in all cases even though shown per the rule of relevant Suttas./.

Ta- that thing, that person (N)
(Demonstrative Pronoun)

Read the following sentences:

(ns) **Taṁ, *Naṁ <u>cittaṁ</u> uppajjati.**
[LT] That, mind, arises.
i.e. That mind arises.

(np) **Tāni, *Nāni <u>cittāni</u> uppajjanti.**

(as) **Taṁ, *Naṁ <u>kammaṁ</u> so puriso karoti.**
That man does that deed.

(ap) **Tāni, *Nāni <u>kammāni</u> te purisā karonti.**

Note: The rest is easy as in masculine word-forms.
Sentences are also easy to understand.
****

Ta- that thing, that person (F)
(Demonstrative Pronoun)

Read the following sentences:

(ns) ***Sā <u>itthī</u> me mātā hoti.**
[LT] That, woman, my, mother, is.
i.e. That woman is my mother.

(np) **Tā, Tāyo, *Nā, *Nāyo <u>itthiyo</u> mama bhaginiyo honti.**
[LT] Those, women, my, sisters, are.
i.e. Those women are my sisters.

(as) **Taṁ, *Naṁ <u>kumāriṁ</u> so puriso oloketi.**
[**kumārī**-girl, *nadī*-group noun]
[LT] To that, to girl, that, man, looks at.
i.e. That man looks at that girl.

(ap) **Tā, Tāyo, *Nā, *Nāyo <u>kaññāyo</u> te purisā olokenti.**

(is) **Tāya, *Nāya <u>itthiyā</u> so puriso sāyamāsaṁ bhuñjati.**

[LT] With that, with woman, that, man, to dinner, eats.

i.e. That man eats dinner with that woman.

(ip) **Tāhi, Tābhi, *Nāhi, *Nābhi <u>itthīhi</u> te purisā pātarāsaṁ bhuñjanti.**

[LT] With those, with women, those, men, to breakfast, eat.

i.e. Those men eat breakfast with those women.

Note: (1) **sāyamāsa** = dinner, **sāya**-evening, **asa**-food. (2) **pātarāsa**= breakfast, **pāta**-morning, +**asa**-food, a *kita*-noun. **ā** of **asa** is a *vuddhi*-vowel. (3) **majjhaṇhikabhatta**=lunch, **majjha**-middle, +**aṇhika**-of the day+**bhatta**-food. (4) **bhuñjati**=eats, **bhuja**-to eat, **+a+ti**.

(ds) **Tāya *Nāya, Tassā, *Tissā, *Tassāya, *Tissāya *Nassā, *Assā, *Nassāya, *Assāya <u>kaññāya</u> puriso mālaṁ deti.**

The man gives a garland to that young girl.

(dp) **Tāsaṁ, *Tāsānaṁ, *Nāsaṁ, *Nāsānaṁ <u>kaññānaṁ</u> puriso mālaṁ ca dhanaṁ ca deti.**

The man gives a garland and wealth to those young girls.

(abs) **Tāya, *Nāya <u>nāvāya</u> puriso nadītīraṁ uttarati.**

[**nadī**-of river+**tīra**-bank+**aṁ**-to]

[LT] From that, from boat, man, to riverbank, goes up.

i.e. Man goes up to river-bank from that boat.

(abp) **Tāhi, Tābhi, *Nāhi, *Nābhi <u>jhānasamāpattīhi</u> buddho vuṭṭhāti.**

[LT] From those, from *jhāna* (mental absorption states) and *samāpatti* (from deep trance-like states), Buddha, gets up.

i.e. Buddha gets up from those **jhāna** (mental absorption states) and **samāpatti** (deep trance-like mental states).

Note: (1) **uttarati**=**u**-up, √**tara**-to pass, to cross, **+a++ti**, one extra **t** added. (2) **vuṭṭhāti**= come out, get up, **u**-up, √**ṭhā**-to stand, **+ti**, *vattamāna*-mode verb. **v** is inserted before **u**, one extra **ṭ** added to the root.

(gs) **Tāya *Nāya *Tassā, *Tissā, *Tassāya, *Tissāya, *Nassā, *Assā, *Nassāya, *Assāya <u>kāmataṇhāya</u> vasaṁ sattā niccaṁ anuvattanti.**

[LT] Of that, of craving of sensual pleasures, to power, beings, always, follow.

i.e. Beings always follow to the power of that craving of sensual pleasures.

Note: (1) **kāmataṇhā**=craving for sensual pleasure, **kāma**-sensually pleasurable things+**taṇhā**-thirst, craving, **+sa**, a compound noun. (2) **anuvattati**-follows. **anu**-by following, √**vatta**-to be, **+a+ti**.

(gp) **Tāsaṁ, *Tāsānaṁ, *Nāsaṁ, *Nāsānaṁ <u>mahāpajāpatigotamīpamukhānaṁ</u> <u>bhikkhunīnaṁ</u> vasena bhikkhunīsaṅgho udapādi.**

[LT] Of those, of Mahāpajāpati-led bhikkhunī female monks, by virtue of (effort, wish, will), bhikkhunī-monastic order, appears.

i.e. The bhikkhunī-monastic order appears by virtue (effort) of Mahāpajāpatigotamī-led bhikkhunī female monks.

Note: (1) **mahāpajāpatigotamīpamukhānaṁ**=led by Mahāpajāpati Gotamī, Mahāpajāpatigotamī, +**pamukha**-leader, **+naṁ**, a compound noun. (2) **udapādi**-came into being, appeared. **u**-up, **ā**-intensifier, √**pada**-to be, **+ī**, an *ajjattanī*-mode *ākhyāta*-verb. **d** is inserted after **u**-prefix. **ā** prefix is shortened. The initial component vowel **a** of the root is turned to *vuddhi*-vowel **ā**. The verb-ending **ī** is shortened> **udapādi**. This verb is quite **frequently found in the Pāḷi texts** and **needs to be familiarized** with its structure.

(ls) **Tassaṁ, *Tissaṁ, *Assaṁ, *Nassaṁ, Tāyaṁ, *Nāyaṁ <u>nāvāya</u>ṁ ekā kaññā nisīdati.**

[LT] At that, at boat, one, girl, sits.

i.e. One girl sits at that boat.

(lp) **Tāsu, *Nāsu <u>nāvāsu</u> bhikkhū ca manussā ca vijjanti.**

[LT] At those, at boats, monks, also, men, also, are.

i.e. There are monks and men at those boats.

Note: ***na**-featured examples are not found in all cases in the Pāḷi texts but shown as the applicable word-forms in the relevant cases per the rule of relevant Suttas found in the Grammar text.

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II.II.PRON.29.45

LESSON 32

Eta-that thing, that person (M)
(Demonstrative Pronoun)

Read the following sentences:

(ns) ***Eso puriso no satthā hoti.**
[LT] That, man, our, teacher, is.
i.e. That man is our teacher.

(np) ***Ete manussā mama piyasahāyā honti.**
[**piya**-beloved+**sahāya**-friend, **+yo**]
[LT] Those, men, my, beloved friends, are.
i.e. Those men are my beloved-friends.

(as) (a) **Bhagavā Eta'davoca** [**etaṁ+avoca**, Re: Sutta 34].
[LT] Glorious Buddha, to this, said.
i.e. The glorious Buddha said this.

(b) **Taṁ *Enaṁ purisaṁ tvaṁ passasi.**
[LT] To that, to man, you, see.
i.e. You see that man.
Note: In Pāḷi texts, **taṁ+enaṁ** is usually combined into *sandhi*-structure as **ta'menaṁ**, [**taṁ+enaṁ**].

(ap) **Ete purise tumhe passatha.**

(is) **Etena maggena puriso gacchati.**
[LT] By that, by road, man, goes.
i.e. Man goes by that road.

(ip) **Etehi, Etebhi purisehi saddhiṁ bhikkhū vihāre vasanti.**
Monks live in the monastery together with those men.

(ds) **Etassa purisassa bhikkhu dhammaṁ deseti.**
The monk preaches the Dhamma to that man.
[**deseti**-teaches. **Disa+ṇe+ti**]

(dp) ***Etesaṁ, *Etesānaṁ upāsakānaṁ bhikkhū dhammaṁ desenti.**
Monks preach the Dhamma to these lay devotees.

(abs) **Etasmā, Etamhā nagarā puriso āgacchati.**
[LT] From that, from town, man, comes.
i.e. Man comes from that town.

(abp) **Etehi, Etebhi akusalehi dhammehi dukkhaṁ vipākaṁ uppajjati.**
[LT] From those, from unwholesome, from dhammas, bad, result, arises.
i.e. Bad result arises from those unwholesome dhammas.

(gs) **Etassa kusalassa dhammassa vipāko sukho hoti.**
[LT] Of that, of wholesome, of dhamma, result, good, is.
i.e. The result of that wholesome dhamma is good.

(gp) ***Etesaṁ, *Etesānaṁ kusalānaṁ dhammānaṁ vipāko sukho hoti.**

(ls) **Etasmiṁ, Etamhi vihāre buddho viharati.**
The Buddha dwells in this monastery.

(lp) **Etesu vihāresu bhikkhū viharanti.**
Monks dwell in these monasteries.

****

Eta-that thing, that person (N)
(Demonstrative Pronoun)

Read the following sentences:

(ns) **Etaṁ maṅgalaṁ uttamaṁ.**
[combined into *sandhi* as **maṅgla'muttamaṁ**]
[LT] That, blessing, the highest.
i.e. That blessing is the highest.

(np) **Etāni cittāni aniccāni.**
These minds (states of consciousness) are impermanent.

(as) **Etaṁ cittaṁ bhikkhu aniccato anupassati.**
The monk contemplates/reflects this mind as impermanent.
Note: anupassati-sees again & again**, anu**-again, √**disa**-to see, **+ti**, **disa** changed to **passa** per rule 471.

(ap) **Etāni cittāni bhikkhu aniccato anupassati.**

****

Eta-that thing, that person (F)
(Demonstrative Pronoun)

Read the following sentences:

(ns) **Esā itthī me bhaginī hoti.**
That woman is my sister.

(np) **Etā, Etāyo itthiyo me ñātakā honti.**
These women are my relatives.

(as) **Etaṁ itthiṁ naro passati.**
The man sees this woman.

(ap) **Etā, Etāyo itthiyo narā passanti.**
The men sees those women.

(is) **Etāya itthiyā saha puriso bhojanaṁ bhuñjati.**
[**bhuja**-to eat, **+a+ti**]
[LT] With that, with woman, together, man, to meal, eats.
i.e. Man eats meal together with that woman.

(ip) **Etāhi, Etābhi itthīhi saha purisā bhojanaṁ bhuñjanti.**
[**bhojanaṁ**-meal, **bhuja+yu+aṁ**]

(ds) **Etāya, *Etissā, *Etissāya itthiyā puriso dhanaṁ deti.**
The man gives wealth to this woman.

(dp) ***Etāsaṁ, *Etāsānaṁ bhikkhunīnaṁ puriso dānaṁ deti.**
[LT] For those, for bhikkhunī (female monks), man, to alms, offers.
i.e. Man offers alms for those female-monks.
[**dānaṁ**-alms, charity, **dā**-to give, **+yu+aṁ**]

(abs) **Etāya nāvāya puriso nadītīraṁ okkamati.**
[LT] From that, from boat, man, to river-bank, descends.
i.e. Man gets down to river-bank from that boat.
Note: okkamti-goes down, **ava**-down, √**kamu**-to go, **+a+ti**. **ava** changed to **o** and one extra **k** added.

(abp) **Etāhi, Etābhi itthīhi puriso dhanaṁ labhati.**
The man obtains wealth from these women.

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(gs) **Etāya, *Etissā, *Etissāya <u>itthiyā</u> hatthaṁ puriso gaṇhāti.**

i.e. The man holds the hand of this woman.

(The man takes this woman's hand)

(gp) ***Etāsaṁ, *Etāsānaṁ itthīnaṁ hatthaṁ puriso gaṇhāti.**

(ls) **Etāyaṁ, *Etissaṁ <u>sīmāya</u>ṁ eko bhikkhu upasampadaṁ labhati.**

[LT] At that, at ordination hall, one, monk, to ordination, gets.

i.e. One monk gets ordination at that ordination hall.

Note: upasampadaṁ-being in a higher state, ordination, **upa**-higher, **saṁ**-well, **pada**-to be, **+a**, a *kita*-noun.

(lp) **Etāsu <u>sīmāsu</u> upasampadakammaṁ aññāni saṅghakammāni ca bhikkhū karonti.**

[LT] At those, at ordination halls, ordination process, other, monastic procedures, also, monks, do.

i.e. In those ordination halls, monks carry out ordination procedure as well as other monastic procedures.

Note: saṅghakamma-proceedings conducted by the community of *saṅgha* (monastics), **saṅgha**-monastic community, **kammma**-actions (a compound noun).

****

LESSON 33

Ima-this (M)

Read the following sentences:

(ns) ***Ayaṁ bhikkhu amhākaṁ ācariyo hoti.**
[LT] This, monk, our, teacher, is.
i.e. This monk is our teacher.

(np) **Ime bhikkhū ca upāsaka, upāsikāyo ca buddhassa sāvakā honti.**
[LT] These, monks, also, male and female devotees, also, of Buddha, disciple, are.
i.e. These monks, male and female devotees are the disciples of Buddha.

Note: (1) **upāsakaupāsikāyo**-male and female devotees (a compound noun). (2) **sāvakā**-listeners, disciples, **su**-to listen, **+ ṇvu + yo**, a *kita*-noun belonging to *purisa*-group.

(as) **Imaṁ purisaṁ bhikkhu āmanteti.**
[**āmanteti**=calls, **ā**-intensifier, √**manta**-to whisper, **+ṇe+ti**.]
[LT] To this, to man, monk, calls.
i.e. The monk calls this man.

(ap) **Ime bhikkhū upāsako vandati.**
[LT] To these, to monks, male-devotee, bows.
i.e. The male-devotee bows to these monks.

(is) ***Anena, *Iminā puññena tvaṁ sukhaṁ labhissati.**
[LT] By this, by meritorious deed, you, happiness, will get.
i.e. You will get happiness by this meritorious deed.

(ip) **Imehi, Imebhi *Ehi, *Ebhi kusalakammehi narā sugatiṁ gacchissanti.**
[LT] By these, by meritorious deeds, men, to good existence, will go.
i.e. Men will go to good existence by these meritorious deeds.

Note: (1) **labhissati**-will get, **labha**-to get, **+i+ssati**. (2) **sugatiṁ**=good destiny, **su**-good, √**gati**-going, destiny, **+aṁ** (3) **gacchissanti**=will go. **gamu+i+ssanti**. Both are **bhavissanti** (future) mode verbs.

(ds) **Imassa, *Assa <u>bhikkhuno</u> ekā upāsikā cīvaraṁ deti.**
[LT] For this, for monk, one, female-devotee, to robe, offers.
i.e. One female-devotee offers the robe for this monk.

(dp)***Imesaṁ, *Imesānaṁ, *Esaṁ, *Esānaṁ <u>bhikkhūna</u>ṁ manussā bhojenti.**
[LT] For these, for monks, men, feed.
i.e. Men feed these monks.
Note: bhojenti-cause to eat, feed, **bhuja**-to eat, **+ṇe+anti**, a causative verb.

(abs) **Imasmā, Imamhā, *Asmā <u>gāmā</u> puriso vihāraṁ āgacchati.**
[LT] From this, from village, man, to temple, comes.
i.e. Man comes to the temple from this village.

(abp) **Imehi, Imebhi, *Ehi, *Ebhi <u>gāmehi</u> manussā bhikkhūnaṁ vihāraṁ āgacchati.**
[LT] From these, from villages, men, of monks, to temple, come.
i.e. Men come to the temple of monks from these villages.

(gs) **Imassa, *Assa <u>bhikkhuno</u> dhammakathaṁ manussā suṇānti.**
[LT] Of this, of monk, to Dhamma-talk, men, listen.
i.e. Men listen to the Dhamma-talk of this monk.
Note: dhammakathā-Dhamma-talk, **dhamma**-relating to Dhamma + **kathā**-talk (a compound noun). The last component word **kathā** is a feminine gender word belonging to *kaññā*-group nouns.

(gp) ***Imesaṁ, *Imesānaṁ, *Esaṁ, *Esānaṁ <u>bhikkhūna</u>ṁ dhammakathaṁ manussā suṇanti.**

(ls) **Imasmiṁ, Imamhi, *Asmiṁ <u>vihāre</u> buddho viharati.**
The Buddha dwells in this monastery.

(lp) **Imesu, *Esu <u>vihāresu</u> bahū bhikkhū viharanti. dhammam'pi caranti.**
[LT] At these, at temples, many, monks, live. to Dhamma, also, practice.
i.e. Many monks live and practice Dhamma (meditation) at these temples. [**dhammam'pi-dhammaṁ+api**, Re Sutta 31]

Ima-this (N)

Read the following sentences:

(ns) ***Idaṁ, Imaṁ <u>cittaṁ</u> khaṇe khaṇe uppajjati. khaṇe khaṇe nirujjhati.**

[LT] This, mind, at moment, at moment, arises. at moment, at moment, passes.

i.e. This mind arises as well as passes every moment.

[**khaṇe khaṇe**=every moment (emphatic repetition)]

(np) **Imāni <u>cittāni</u> khaṇe khaṇe uppajjanti. khaṇe khaṇe nirujjhanti.**

(as) ***Idaṁ, Imaṁ avoca bhagavā.**

[**ida'mavoca bhagavā**=***idaṁ+avoca bhagavā***.

Ima'mavoca bhagavā=***imaṁ+avoca bhagavā***].

[LT] To this, said, the glorious Buddha.

i.e. The glorious Buddha said this.

Note: In Pāḷi texts, it is usually found having contracted into *sandhi* as "**ida'mavoca bhagavā**." ***[idaṁ+avoca**, Re: 34]*

(ap) **Imāni <u>kammāni</u> tvaṁ karohi!**

[LT] To these, to deeds, you, do.

i.e. You do these deeds!

****

Ima-this (F)

Read the following sentences:

(ns) ***Ayaṁ <u>uppalavaṇṇā bhikkhunī</u> buddhassa aggasāvikā hoti.**

[LT] This, Uppalavaṇṇā-named, female-monk, of Buddha, chief-disciple, is.

i.e. This bhikkhunī named Uppalavaṇṇā, is the chief-female-disciple of Buddha.

Note: aggasāvikā-senior-most female disciple, **agga**-senior +**sāvikā**-female disciple, **+si**. **sāvikā=su+ṇvu+i+ā+si**.

(np) **Imā, Imāyo <u>itthīyo</u> ca <u>bhikkhuniyo</u> ca buddhassa sāvikāyo honti.**

[LT] These, women, also, female-monks, also, of Buddha, disciples, are.

i.e. These women and female-monks are the disciples of Buddha.

(as) **Imaṁ kaññaṁ esā bhikkhunī ovadati.**
[**ovadati**=advises, **ava√vada**-to say, **+a+ti**]
[LT] To this, to girl, that, female-monk, advises/admonishes.
i.e. That female-monk advises this girl.

(ap) **Imā, Imāyo kaññāyo etā bhikkhuniyo ovadanti.**

(is) **Imāya bhikkhuniyā saddhiṁ ekā upāsikā vihāraṁ āgacchati.**
[LT] With this, with female-monk, together, one, female-devotee, to temple, comes.
i.e. A female-devotee comes to the temple together with this female-monk.

(ip) **Imāhi, Imābhi bhikkhunīhi saddhiṁ bahū upāsikāyo vihāraṁ āgacchanti.**

(ds) **Imāya, *Imissā, *Imissāya, *Assā, *Assāya bhikkhuniyā upāsako cīvaraṁ deti.**
The lay devotee offers a robe to this nun.

(dp) ***Imāsaṁ, *Imāsānaṁ bhikkhunīnaṁ upāsakā cīvaraṁ denti.**

(abs) **Imāya bhikkhuniyā naro sukhaṁ labhati.**
The man obtains happiness from this nun.

(abp) **Imāhi, Imābhi bhikkhunīhi naro sukhaṁ labhati.**

(gs) **Imāya, *Imissā, *Imissāya, *Assā, *Assāya itthiyā gehaṁ naro pavisati.**
The man enters the house with this woman.
[**pavisati**-enters, **pa√visa**-to enter, **+a+ti**]

(gp) ***Imāsaṁ, *Imāsānaṁ itthīnaṁ gehaṁ bhikkhuniyo pavisanti.**
[LT] Of these, of women, to home, female-monks, enter.
i.e. Female monks enter into the home of these women.

(ls) **Imāyaṁ, *Imissaṁ, *Assaṁ nāvāyaṁ bahū manussā vijjanti.**
[LT] In this, in boat, many, men, are.
i.e. There are many men in this boat.

(lp) **Imāsu nāvāsu bahū manussā vijjanti.**

LESSON 34

Amu-so and so, such and such. (M)
u-ending *Sabbanāma*-noun

Read the following sentences:

(ns) **Amu, *Asu, *Adu <u>puriso</u> vihāraṁ āgacchati.**
[LT] So and so, man, to temple, comes.
i.e. So and so a man comes to the temple.

(np) **Amū, Amuyo <u>purisā</u> gāmaṁ āgacchanti.**
[LT] So and so, men, to village, come.
i.e. So and so men come to village.

(as) **Amuṁ <u>purisa</u>ṁ bhikkhu passati.**
The monk sees such and such man.

(ap) **Amū <u>purise</u> sāmaṇerā passanti.**

(is) **Amunā <u>purisena</u> bhikkhu katheti.**
The monk speaks with such and such man.

(ip) **Amūhi, Amūbhi, Amuhi, Amubhi <u>purisehi</u> bhikkhū vihāre vasanti.**

(ds) **Amussa, *Adussa <u>bhikkhuno</u> puriso dānaṁ deti.**
The man offers alms to such and such monk.

(dp) ***Amūsaṁ, *Amūsānaṁ, *Amusaṁ, *Amusānaṁ <u>bhikkhūna</u>ṁ purisā dānaṁ denti.**

(abs) **Amusmā, Amumhā <u>gāmasmā</u> naro paccāgacchati.**
The man returns from such and such village.

(abp) **Amūhi, Amūbhi, Amuhi, Amubhi <u>gāmehi</u> purisā idha āgacchanti.**

(gs) **Amussa, *Adussa <u>therassa bhikkhuno</u> ovādaṁ ayaṁ bhikkhu suṇāti.** [**therassa**-of senior]
[LT] Of so and so, of senior, of monk, to the advice, this, monk, listens.
i.e. This monk listen to the advice of so and so senior monk.

(gp) ***Amūsaṁ, *Amūsānaṁ, *Amusaṁ, *Amusānaṁ <u>narāna</u>ṁ ñātakā nagarā imaṁ amhākaṁ gāmaṁ paccāgacchanti.**
[LT] Of so and so, of men, relatives, from town, to this, our, to village, return.
i.e. Relatives of so and so men come back to our village from town.

(ls) **Amusmiṁ, Amumhi <u>nagare</u> eko abhiññāto khīṇāsavo bhikkhu viharati.**

[LT] In such and such, in town, specially known, holy saint of eradicated mental taints, monk, lives.

i.e. In such and such a town, a well-known, holy saint monk of eradicated mental taints, lives.

Note: abhiññāto-specially known, famous, **abhi**-specially, √**ñā**-to know, **+ta+s**i, one extra **ñ** added.

(lp) **Amūsu, Amusu <u>nagaresu</u> manussā saddhāya samannāgatā honti.**

[LT] In such and such, in towns, men, with faith, endowed, are.

i.e. Men in such and such towns, are endowed with faith.

Note: samannāgatā-endowed with, have the required quality, **saṁ**-well, **anu**-following, **ā**-intensifier√**gamu**-to be, **+ta+yo**, **ṁ** of **saṁ** changed to **m**. **u** of **anu** erased. one extra **n** added. **m** of the root erased>**samannāgata**. **yo** changed to **ā** and redundant **a** of **ta** erased> **samannāgatā**. This word is quite **frequently found in texts**. Note that the root **gamu** does not mean "to go" here.

****

Amu-so and so, such and such. (N)

Read the following sentences:

(ns) ***Aduṁ <u>puphaṁ</u> virocati.**

[**virocati**=beautiful, **vi**√**ruca+a+ti**]

[LT] So and so, flower, is beautiful.

i.e. Such and such a flower is beautiful.

(np) **Amū, Amūni <u>pupphāni</u> virocanti.**

(as) ***Aduṁ <u>phalaṁ</u> puriso khādati.**

[**khādati**=eats, **khāda**-to munch, **+a+t**i]

[LT] To such and such, to fruit, man, eats.

i.e. Man eats such and such fruit.

(ap) **Amū, Amūni <u>vanāni</u> naro gacchati.**

[**vana**=forest, a **citta**-group noun]

[LT] To such and such, to forests, man, goes.

i.e. Man goes to such and such forest.

****

Amu-so and so, such and such. (F)

Read the following sentences:

(ns) ***Asu, Amu, *Adu <u>itthī</u> saddhā pasannā hoti.**

[LT] Such and such, woman, having faith, having devotion, is.

i.e. Such and such woman is faithful and devoted (to triple gems).

Note: saddhā-one having faith, a *taddhita*-noun [**saddhā+ṇa+ā+si**, **assatthi-taddhita**, See Sutta 370].

pasannā-devoted, a *kita*-verbal noun [**pa√sada+ta+si**, See Sutta 582 to know about structural morphology of this word].

(np) **Amū, Amuyo <u>itthiyo</u> saddhā pasannā hoti.**

(as) **Amuṁ <u>itthi</u>ṁ puriso passati.**

The man sees such and such woman.

(ap) **Amū, Amuyo <u>itthiyo</u> puriso passati.**

(is) **Amuyā <u>bhikkhuniyā</u> puriso vācaṁ katheti.**

[LT] With such and such, with bhikkhunī, man, to word, talks.

i.e. Man talks word with such and such bhikkhunī.

[**vācaṁ**=speech, **vācā+aṁ**, a *kaññā*-group noun]

(ip) **Amūhi, Amūbhi, Amuhi, Amubhi <u>kumārīhi</u> saha purisā hasanti.** [**hasa**-to laugh**+a+anti**]

[LT] With such and such, with girls, together, men, laugh.

i.e. Men laugh with such and such girls.

(ds) **Amuyā, *Amussā <u>kaññāya</u> puriso mālaṁ deti.**

i.e. The man gives a garland to such and such maiden.

(gp) ***Amūsaṁ, *Amūsānaṁ, *Amusaṁ, *Amusānaṁ <u>kaññāna</u>ṁ puriso mālaṁ deti.**

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(abs) **Amuyā <u>kaññāya</u> puriso pemaṁ labhati.** [**pemaṁ**-love]

i.e. The man receives love from that maiden.

(The man wins the affection of that young woman)

(abp) **Amūhi, Amūbhi, Amuhi, Amubhi <u>kaññāhi</u> puriso pemaṁ labhati.**

(gs) **Amuyā, *Amussā <u>kaññāya</u> hatthaṁ puriso chupati.**

[**chupa**-to touch, to grab, **+a+ti**]

[LT] Of such and such, of girl, to hand, man, touches.

i.e. Man touches the hand of such and such girl.

(gp) ***Amūsaṁ, *Amūsānaṁ, *Amusaṁ, *Amusānaṁ <u>kaññāna</u>ṁ hatthaṁ puriso phusati.**

[LT] Of such and such, of girls, to hand, man, touches.

i.e. Man touches the hand of such and such girls.

Note: phusati-touches, **phusa**-to touch, **+a+ti**.

(ls) **Amuyaṁ, *Amussaṁ <u>velāya</u>ṁ puriso idha āgacchati.**

[**velā**=time, limit, *kaññā*-group noun]

[LT] At such and such, at time, man, here, comes.

i.e. Man comes here at such and such time.

(lp) **Amūsu, Amusu <u>kaññāsu</u> puriso piyāyati.**

[**piyāyati**=adores, **piya+āya+ti**]

[LT] In such and such, in girls, man, adores.

i.e. Man adores such and such girls.

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LESSON 35

Pubba, Para, Apara etc,

Pubba-the front, before, previously, in the previous times. (M)

Read the following sentences:

(ns) **Imassa rukkhassa Pubbo rukkho mahanto hoti.**
[LT] Of this, of tree, the front, tree, big, is.
i.e. The tree in front of this tree is big.

(np) **Imesaṁ rukkhānaṁ Pubbe pabbatā mahantā honti.**
[LT] Of these, of trees, front, mountains, big, are.
i.e. The mountains in front of these trees are big.

(as) **Pubbaṁ rukkhaṁ puriso pharasunā chindati.**
[**chindati**=cuts, **chida**-to cut, **+a+ti**]
[LT] To the front, to tree, man, by axe, chops.
i.e. The man chops the front tree by axe.

(ap) **Pubbe rukkhe purisā pharasunā ca kakacena ca chindanti.** [**kakaca**-saw]
[LT] To the fronts, to trees, men, by axe, also, by saw, also, chop.
i.e. The men cut the front trees by axe as well as by saw.

(is) **Pubbena manussena bhikkhu katheti.**
[LT] With the front, with man, monk, speaks.
i.e. The monk speaks with the man in front of him.

(ip) **Pubbehi, Pubbebhi manussehi bhikkhū kathenti.**
[LT] With the front, with men, monks, speak.
i.e. The monks speak with the men in front of them.

(ds) **Pubbassa narassa puriso bhattaṁ deti.**
[LT] For the front, for man, man, food/meal, gives.
i.e. Man gives food for the man in front of him.

(dp) ***Pubbesaṁ, *Pubbesānaṁ narānaṁ purisā bhattaṁ denti.**

(abs) **Pubbasmā, Pubbamhā, Pubbā <u>pāpakammā</u> naro viramati.** [**pāpa**-evil+**kammā**-from deed]
[LT] From previous, from sinful deeds, man, refrains.
i.e. Man refrains from the previous sinful deeds.

(abp) **Pubbehi, Pubbebhi <u>pāpakammehi</u> narā viramanti.**

(gs) **Pubbassa <u>pāpassa kammassa</u> phalaṁ naro paccanubhoti.**
[LT] Of previous, of evil, of deed, to result, man, re-experiences/undergoes.
i.e. Man re-experiences the result of the previous evil deed.
[**paccanubhoti**-re-experiences, undergoes **pati**-again, **anu√bhū**-to be, **+ti**]

(gp) ***Pubbesaṁ, *Pubbesānaṁ <u>pāpakānaṁ kammānaṁ</u> phalaṁ narā anubhonti.**
[LT] Of previous, of evils, of deeds, to result, men, experience.
i.e. Men experience the result of the previous evil deeds.
[**anubhonti**-experience, undergo, **anu√bhū+anti**]

(ls) **Ito Pubbasmiṁ, Pubbamhi, Pubbe <u>nagare</u> bahū dhanavanto manussā vasanti.**
[LT] From here/from now/hence, in previous/former, in town, many, wealthy, men, live.
i.e. Many wealthy men live in the town before this location.
[**dhanavanto**-**dhana**-wealth+**vanto**-those having, **dhana + vantu + yo**. See *guṇavā*-group nouns to understand these nouns].

(lp) **Ito Pubbesu <u>nagaresu</u> bahū dhanavanto manussā ca bhikkhū ca vasanti.**
[LT] From here, in previous, in towns, many, wealthy, men, also, monks, also, live.
i.e. Many wealthy men as well as monks live in the towns before this location.

****

Pubba-the front, before, previously, in the previous times. (N)

Read the following sentences:

(ns) **Pubbaṁ <u>cittaṁ</u> nirujjhati, aparaṁ cittaṁ uppajjati.**

[LT] The previous, mind, ceases. The other next, mind, arises.

i.e. The preceding consciousness ceases and the next consciousness arises.

(np) **Pubbāni <u>cittāni</u> nirujjhanti. aparāni cittāni uppajjanti.**

(as) **Pubbaṁ <u>atītaṁ kammaṁ</u> naro paccanubhoti.**

[LT] To previous, to past, to kamma, man, re-experiences/undergoes.

i.e. Man re-experiences (the result of) the previous past kamma.

(ap) **Pubbāni <u>atītāni kammāni</u> sattā paccanubhonti.**

[LT] To previous, to past, to kammas, beings, re-experience.

i.e. Beings re-experience (the result of) the previous past kammas.

****

Pubba-the front, before, previously, in the previous times. (F)

Read the following sentences:

(ns) **Pubbā <u>itthī</u> gacchati. aparā itthī āgacchati.**

[LT] The previous, woman, goes. The other woman comes.

i.e. The previous woman goes. The other woman comes.

(np) **Pubbā, Pubbāyo <u>itthiyo</u> gacchanti. aparā itthiyo āgacchanti.**

(as) **Pubbaṁ <u>itthiṁ</u> puriso passati.**

The man sees the previous/front woman.

(ap) **Pubbā, Pubbāyo <u>itthiyo</u> puriso passati. apparā itthiyo'pi oloketi.**

[LT] To previous, to women, man, sees. To other, to women, also, looks at.

i.e. Man sees the previous women and looks at other women too.

****

LESSON 36

Kiṁ-who? what? which? (M)

Note: There are no companion pair words in case kiṁ is independently used as mere interrogative. But in case it is used with an indicative reference word, there will be its pair word shown underlined.

Read the following sentences:

(ns) - **Ko idha āgacchati?**
[LT] Who, here, comes.
i.e. Who comes here?

(a) **Kiṁ nāmo'si tvaṁ?** [**nāmosi=nāmo**-name+**asi**-is]
[LT] What, name, are, you.
i.e. What is your name?

(b) **Kiṁ nāma'ttha tumhe?** [**nāmattha=nāmā+attha**-are]
[LT] What, name, are, you.
i.e. What are your names?

Note: kiṁ in (a-b) sentences are in nominative, but **si** is either erased or assumed as a compound noun where **ṁ** of **kiṁ** remain intact as in **evaṁnāmo** etc.

(np) **Ke imaṁ gāmaṁ āgacchanti?**
[LT] Who, to this, to village, come.
i.e. Who come to this village?

(as) (a) **Kiṁ kammaṁ tvaṁ karosi?**
[LT] What, to action, you, do.
i.e. What action do you do?

(b) **Kiṁ vādī bhavaṁ gotamo?**
[LT] To what view, used to say (proclaim), venerable, Gotama.
i.e. What (kind of) view venerable Gotama holds?

(c) **Kaṁ bhikkhuṁ tvaṁ cīvaraṁ desi?**
[LT] To which, to monk, you, to robe, offer.
i.e. To which monk do you offer the robe?

Note: These three sample sentences highlight two examples of **kiṁ** in accusative singular case.

(ap) **Ke purise tumhe passatha?**
[LT] To which, to men, you, see.
i.e. Which men do you see?

(is) **Kena kāraṇena, kena hetunā sattā duggatiṁ gacchanti?**

[LT] By which, by reason, by which, by cause, beings, to bad destiny of rebirth, go.

i.e. By which reason and cause, beings go to bad-destiny-of-rebirth? [**duggati**-**du**-bad+**gati**-destiny, one extra **g** added]

(ip) **Kehi, Kebhi purisehi saddhiṁ tumhe gāmaṁ gacchatha?**

[LT] With which, with men, together, you, to village, go.

i.e. With whom do you go to village?

(ds) **Kassa *Kissa bhikkhuno tvaṁ cīvaraṁ desi?**

[LT] For which, for monk, you, to robe, donate.

i.e. For which monk you donate the robe?

(dp) ***Kesaṁ, *Kesānaṁ purisānaṁ tvaṁ vatthaṁ desi?**

[**desi=dā+si**]

[LT] For which, for men, you, to cloth, give.

i.e. For which men do you give the cloth?

(abs) **Kasmā, Kamhā gāmā tumhe āgacchatha?**

[LT] From which, from village, you, come.

i.e. From which village do you come?

Note: Sometimes, **kasmā** also asks 'the reason'. In that case, it means "*why*." Example:

Kasmā tvaṁ idha āgacchasi?

[LT] Why, you, here, come.

i.e. Why do you come here?

(abp) **Kehi, Kebhi gāmehi tumhe āgacchatha?**

(gs) (a) **Kassa, *Kissa satthuno vādaṁ tvaṁ rocesi?**

[LT] Of which, of teacher, to the view, you, like.

i.e. Which teacher's view do you like?

(b) ***Kissa hetu tvaṁ idha āgacchasi?**

[LT] Of which, of reason, you, here, come.

i.e. For which reason do you come here?

Note: Kissa hetu are mostly found being used together in Pāḷi texts. The applied case-ending **sa** after **hetu** is erased per 203 as found in **satthu**.

(gp) ***Kesaṁ, *Kesānaṁ ācariyānaṁ sissā tumhe attha?**

[LT] Of which, of teachers, students, you, are.

i.e. Of which teacher's students are you? (Whose disciples are you?) **attha**=are, **asa+tha**, See Sutta 493.

(ls) **Kasmiṁ, Kamhi vihāre so bhikkhu viharati?**

[LT] In which, in temple, that, monk, live.

i.e. In which temple that monk live?

(lp) **Kesu kulesu ime purisā jāyanti?**

[LT] In which, in families, these, men, born.

i.e. In which families these men are born?

****

Kiṁ-who? what? which? (N)

Read the following sentences:

(ns) **Kiṁ cittaṁ uppajjati?**

What thought arises?

(np) **Kāni cittāni uppajjanti?**

(as) **Kiṁ, Kaṁ kammaṁ tvaṁ karosi?**

What are you doing?

(ap) **Kāni kammāni tumhe karotha?**

****

Kiṁ-who? what? which? (F)

Read the following sentences:

(ns) **Kā <u>itthī</u> abhirūpā?**
[LT] Which, woman, pretty.
i.e. Which woman is pretty?

(np) **Kāyo <u>kaññāyo</u> abhirūpā?**
[LT] Which, girls, pretty.
i.e. Which girls are pretty?

(as) **Kaṁ <u>itthiṁ</u> puriso passati?**
Which woman does the man see?

(ap) **Kā, Kāyo <u>itthiyo</u> puriso passati?**

(is) **Kāya <u>itthiyā</u> puriso gāmaṁ gacchati?**
With which woman does the man go to the village?

(ip) **Kāhi, Kābhi <u>bhikkhunīhi</u> upāsikā dhammaṁ carati?**
[LT] With which, with female-monks, female-devotee, to Dhamma, practice.
i.e. With which nuns (female-monks) does the female-devotee practices Dhamma?

(ds) **Kāya, *Kassā <u>bhikkhuniyā</u> upāsikā cīvaraṁ deti?**
To which nun does the female lay devotee offer a robe?

(dp) ***Kāsaṁ, *Kāsānaṁ <u>bhikkhunīna</u>ṁ upāsikāyo cīvaraṁ denti?**

(abs) **Kāya <u>itthiyā</u> puriso sukhaṁ labhati?**
From which woman does the man gain happiness?

(abp) **Kāhi, Kābhi <u>bhikkhunīhi</u> upāsikā ovādaṁ labhati?**
From which nuns does the female lay-devotee receive advice?

(gs) **Kāya, *Kassā <u>bhikkhuniyā</u> upāsikā dhammakathaṁ nandati?** [**nandati**-likes, **nanda+a+ti**]

(gp) ***Kāsaṁ, *Kāsānaṁ <u>bhikkhunīna</u>ṁ upāsikāyo dhammakathaṁ nandanti?**
Which nuns' Dhamma talks do the female lay devotees delight in?

(ls) **Kāya, *Kassaṁ <u>disāya</u>ṁ tava ācariyo viharati?**
[LT] In which, in direction, your, teacher, lives.
i.e. In which direction does your teacher live?

(lp) **Kāsu <u>disāsu</u> bahū pabbatā santi?**
[**santi**=are, **asa**-to be, **+anti**, See Sutta 506]
[LT] In which, in directions, many, mountains, are.
i.e. In which directions many mountains are located?

LESSON 37

Sabbanāma Nouns with Suffixes

Katara, Katama, Añña, Aññatara, Aññatama, Itara,
(**a**-ending nouns, three genders)

Katama-what,
which among many (M)

Note: Due to frequent usage of **katama** in Pāḷi texts, only the word **katama** will be shown in the sample Pāḷi sentences. Note that all other words can be similarly used in the same sentence-structure style of **katama**.

Read the following sentences:

(ns) **Imesaṁ purisānaṁ Katamo puriso jeṭṭho?**
[LT] Of these, of men, which, man, chief.
i.e. Who is the chief among these men?

(np) **Imesaṁ ācariyānaṁ Katame ācariyā pasatthatarā?**
[LT] Of these, of teachers, which, teachers, more-laudable.
i.e. Which teachers are more laudable among these teachers?
[**pasatthatarā**=more laudable, **pasattha+tara+yo**, a *taddhita* noun]

(as) **Katataṁ vādaṁ tvaṁ rocesi?**
[**vāda**-view, idea, philosophy, belief]
[LT] To which, to view, you, like.
i.e. Which view do you like?

(ap) **Katame magge tumhe rocetha?**
[LT] To which, to paths, you, like.
i.e. Which paths do you like?

(is) **Katamena bhikkhunā tvaṁ vasasi?**
[LT] With which, with monk, you, live.
i.e. With which monk do you live?

(ip) **Katamehi, Katamebhi purisehi tumhe vasatha?**
[LT] With which, with men, you, live.
i.e. With which men do you live?

(ds) **Katamassa bhikkhuno seṭṭhi dānaṁ deti?**

[LT] For which, for monk, rich man, alms, offers.

i.e. For which monk the rich man offers alms?

(dp) **Katamesaṁ, Katamesānaṁ bhikkhūnaṁ tumhe dānaṁ detha?**

(abs) **Katamasmā, Katamamhā gāmā tumhe āgacchatha?**

i.e. From which village are you (all) coming?

(From which village do you come?)

(abp) **Katamehi, Katamebhi gāmehi tumhe āgacchatha?**

(gs) **Katamassa ācariyassa vādaṁ tvaṁ rocesi?**

[**vāda**-view, philosophy]

[LT] Of which, of teacher, to view, you, like.

i.e. Which teacher's view do you like?

(gp) **Katamesaṁ, Katamesānaṁ ācariyānaṁ nayaṁ tumhe rocetha?** [**naya**-method]

[LT] Of which, of teachers, to method, you, like.

i.e. Which teacher's method do you like?

(ls) **Katamasmiṁ, Katamamhi gāme te mātāpitaro vasanti?**

[LT] In which, in village, your, mother and fathers, live.

i.e. At which village your parents live?

(lp) **Katamesu gāmesu tummhākaṁ ñātayo vasanti?**

[LT] In which, in villages, your, relatives, live.

i.e. At which village your relatives live?

****

Katama-what,
which among many (Neuter)

Read the following sentences:

(ns) **Katamaṁ <u>kammaṁ</u> anavajjaṁ hoti?**

[LT] Which, action, blameless/faultless, is.

i.e. Which action is blameless?

Note: anavajjaṁ-blameless, wholesome, **na**-without, +**vajja**-blame, **+si**, a *bahubbīhi*-compound-noun. **na** changed to **ana** per rule 404. **vajja** is a **citta**-group noun.

(np) **Katamā, Katamāni <u>kammāni</u> sāvajjāni honti?**

[**sāvajjāni=saha+vajja+yo**]

[LT] Which, actions, blame-worthy, are.

i.e. Which actions are blame-worthy?

Note: sāvajjāni-having blame, unwholesome, **sa**-with, +**vajja**-blame (a *bahubbīhi*-compound-noun). **saha**-particle changed to **sā** per rule 404.

(as) **Katamaṁ <u>kammaṭhānaṁ</u> tvaṁ bhāvesi?**

[LT] Which, meditation, you, develop, **i.e.** practice.

i.e. Which meditation do you practice?

Note: Kammaṭhāna-workshop, [**Kamma**-work, +**ṭhāna**-place], a *tappurisa* compound-noun.

(ap) **Katame, Katamāni <u>kammaṭhānāni</u> tumhe bhāvetha?**

****

II.II.PRON.29.45

Katama-what,
which among many (F)

Read the following sentences:

(ns) **Imāsaṁ upāsikānaṁ Katamā upāsikā saddhāya sampannā hoti?**
[LT] Of these, of female-devotees, which, female-devotee, with faith, endowed, is.
i.e. Which female-devotee is endowed with faith among these female-devotees?
Note: Sampannā-endowed with, full of. [**saṁ**-with+**pada**-to go, to be, **+ta+si**, Re: 582], a verbal *kita*-noun.

(np) **Imāsaṁ bhikkhunīnaṁ Katamā, Katamāyo bhikkhuniyo mahāpaññā honti?**
[LT] Of these, of female-monks, which, female-monks, of great wisdom, are.
i.e. Which female-monks are of great wisdom among these female-monks?
Note: Mahāpaññā-of great wisdom. **mahā**-great+**paññā**-wisdom (a compound noun).

(as) **Imāsu nāvāsu Katamaṁ nāvaṁ tvaṁ abhiruhissasi?**
[**abhi√ruha**-to ride, ascend; mount, **+i+ssati**, future-verb]
[LT] Of these, of boats, to which, to boat, you, will ride.
i.e. Which boat will you ride among these boats?

(ap) **Katamā, Katamāyo nāvāyo tumhe abhiruhatha?**
[LT] To which, to boats, you, ride.
i.e. To which boats do you ride?

(is) **Katamāya nāvāya puriso nadiṁ tarati?**
[LT] By which, by boat, man, to river, cross.
i.e. By which boat does the man crosses the river?

(ip) **Katamāhi, Katamābhi nāvāhi purisā nadiṁ taranti?**

****

(ds) **Katamāya, *Katamissā <u>bhikkhuniyā</u> upāsako bhojanaṁ deti?**

[LT] For which, for female-monk, male-devotee, to meal, offers.

i.e. For which female-monk the male-devotee offers food?

(dp) ***Katamāsaṁ, *Katamāsānaṁ <u>bhikkhunīna</u>ṁ upāsako bhojanaṁ deti?**

(abs) **Katamāya nāvāya puriso otarati?**

[LT] From which, from boat, man, descends/disembarks.

i.e. From which boat the man disembarks?

(abp) **Katamāhi, Katamābhi <u>nāvāhi</u> purisā otaranti?**

(gs) **Katamāya,*Katamissā <u>bhikkhuniyā</u> paññā mahā hoti?**

[LT] Of which, of female-monk, wisdom, great, is.

i.e. Which female-monk's wisdom is great?

(gp) ***Katamāsaṁ, *Katamāsānaṁ <u>bhikkhunīna</u>ṁ paññā mahā hoti?**

[LT] Of which, of female-monks, wisdom, great, is.

i.e. Which female-monks' wisdom is great?

(ls) **Katamāyaṁ,*Katamissaṁ <u>bhikkhuniya</u>ṁ bahū manussā pasīdanti?**

[LT] In which, in female-monk, many, men, admire/are pleased.

i.e. Which female-monk many men admire?

(lp) **Katamāsu <u>bhikkhunīsu</u> bahū manussā pasīdanti?**

****

LESSON 38

Kiñci-someone, something (M)
(**Kiṁ** appended with particle **"ci")**
(Indefinite Pronoun)

Read the following sentences:

(ns) **Koci <u>manusso</u> āgacchati.**
[LT] Some, man, comes.
i.e. Someone comes.

(np) **Keci <u>manussā</u> āgacchanti.**
[LT] Some, men, come.
i.e. Some men come.

(as) **Kiñci <u>manussaṁ</u> bhikkhu passati.**
The monk sees some man (a certain person).

(ap) **Keci manusse purisā passanti.**

(is) **Kenaci <u>purisena</u> sā itthī gāmaṁ gacchati.**
[LT] With some, with man, that, woman, to village, goes.
i.e. That woman goes to village with some man.

(ip) **Kehici <u>manussehi</u> bhikkhū vihāraṁ karonti.**
[LT] With some, with men, monks, to temple, do (build).
i.e. Monks build temple with some men.

(ds) **Bhikkhu Kassaci <u>manussassa</u> dhammaṁ deseti. Kassaci na deseti.**
[LT] Monk, for some, for man, to Dhamma, teaches, for some, not, teaches.
i.e. Monk teaches Dhamma for some but does not teach for some.

(dp) **Rājā *Kesañci <u>manussānaṁ</u> dhanaṁ deti. Kesañci na deti.**
[LT] King, for some, for men, to wealth, gives, for some, not, give.
i.e. King gives wealth for some men but (he) does not give for some.

(abs) **Kasmāci kāraṇā idaṁ phalaṁ uppajjati.**

[LT] From some, from reason, this, consequence, arises.

i.e. This consequence arises due to some reason.

(abp) **Kehici kāraṇehi idaṁ phalaṁ na uppajjati.**

[LT] From some, from reasons, this, consequence, not, arises.

i.e. This consequence does not arise due to some reasons.

(gs) **Imasmiṁ gāme Kassaci manussassa dhanaṁ coro icchati.**

[LT] In this, in village, of some, of man, to property, thief, wants.

i.e. Thief wants the property of someone in this village.

(gp) **Imasmiṁ gāme *Kesañci manussassānaṁ dhanaṁ corā icchanti.**

(ls) **Imassa vanassa Kasmiñci padese coro nilīyati.**

[**ni√lī**-to hide, **+ya+ti**]

[LT] Of this, of forest, in some, in region, thief, hides.

i.e. The thief hides somewhere in this forest.

(lp) **Imasmiṁ araññe Kesuci pabbatesu candanarukkhā vijjanti.**

[LT] In this, in forest, in some, on mountains, sandal-wood trees, are.

i.e. There are sandal-wood trees on the mountains of this forest. [**candana**-sandalwood, **+rukkha**-tree]

****

Kiñci (N)

Kiñci-someone, something (some).

(Indefinite Pronoun)

Read the following sentences:

(ns) **Kiñci <u>kamma</u>ṁ kusalaṁ, kiñci kammaṁ akusalaṁ hoti.**

[LT] Some, deed, wholesome, some, deed, unwholesome, is.

i.e. Some deed is wholesome (while) some deed is unwholesome.

(np) **Kānici <u>cittāni</u> uppajjanti. Kānici cittāni nirujjhanti.**

[LT] Some, minds, arise, some, minds, pass.

i.e. Some minds arise. Some minds pass.

(as) **Kiñci <u>kamma</u>ṁ puriso karoti.**

[LT] To some, to work, man, does.

i.e. Man does some work.

(ap) **Kānici <u>kammāni</u> purisā karonti.**

[LT] To some, to works, men, do.

i.e. Men do some works.

(is) **Kenaci <u>cittena</u> saha cetasikā uppajjanti.**

[LT] With some, with consciousness, together, sub-mental states, arise.

i.e. Sub-mental states arise together with some consciousness.

(ip) **Kehici <u>cittehi</u> saha cetasikā nirujjhanti.**

[LT] With some, with minds, together, sub-mental states, pass.

i.e. Sub-mental states pass together with some minds.

****

II.II.PRON.29.45

Kāci-someone, something (F) (Indefinite Pronoun)

Usage Example:
(a) **Kāci itthī**-any (indefinite, non-specific) some woman.
(b) **Kāci vedanā**-any (indefinite, non-specific) some feeling.

Read the following sentences:

(ns) **Kāci <u>vedanā</u> uppajjitvā nirujjhati.**
[**vedanā**=feeling, ***kaññā***-group noun]
[LT] Some, feeling, having arisen, passes.
i.e. Having arisen, some feeling passes.
Note: (1) **uppajjitvā**=having arisen, **u√pada+ya+tvā**,
(2) **nirujjhati**=passes, **ni√rudha+ya+ti**.

(np) **Kāyoci <u>vedanāyo</u> uppajjitvā nirujjhanti.**
[LT] Some, feelings, having arisen, pass.
i.e. Having arisen, some feelings pass.

(as) ***Kiñci <u>vedanaṁ</u> puriso paṭisaṁvedeti.**
[**pati, saṁ√vida+ṇe+ti**]
[LT] To some, to feeling, man, experiences.
i.e. Man experiences some feeling.

(ap) **Kāyoci <u>vedanāyo</u> puriso paṭisaṁvedeti.**
[LT] To some, to feelings, man, experiences.
i.e. Man experiences some feelings.

(is) **Kāyaci <u>vedanāya</u> saddhiṁ saññā uppajjitvā nirujjhati.**
[LT] With some, with feeling, together, perception, having arisen, passes.
i.e. Perception, after having arisen together with some feeling, passes. [**saññā**=memory, perception, **kaññā**-group noun]

(ip) **Kāhici <u>vedanāhi</u> saddhiṁ saññāyo uppajjitvā nirujjhanti.**
[LT] With some, with feelings, together, perceptions, having arisen, pass.
i.e. Perceptions, after having arisen together with some feelings, pass.

(ds) **Kāyaci, *Kassāci <u>itthiyā</u> rājā dhanaṁ deti.**

i.e. The king gives wealth to some woman.

(dp) ***Kāsañci <u>itthīnaṁ</u> rājā dhanaṁ deti.**

(abs) **Kāyaci <u>itthiyā</u> eko putto vijāyati.**

[LT] From some, from woman, one, son, borns.

i.e. One son borns from some woman.

(abp) **Kāhici <u>itthīhi</u> bahū puttā vijāyanti.**

[LT] From some, from women, many, sons, born.

i.e. Many children born from some women.

(gs) **Kāyaci, *Kassāci <u>itthiyā</u> gehaṁ coro pavisitvā coreti.**

[**pa√visa+i+tvā**]

[LT] Of some, of woman, to home, thief, having entered, steals.

i.e. Having entered into the home of some woman, the thief steals.

(gp) ***Kāsañci <u>itthīnaṁ</u> gehāni coro pavisitvā coreti.**

(ls) **Kāyaci, Kāyañci *Kassañci <u>nadiyaṁ</u> bahū macchā vijjanti.**

[LT] In some, in river, many, fishes, are.

i.e. There are many fishes in some river.

(lp) **Kāsuci <u>nadīsu</u> macchā na vijjanti.**

[LT] In some, in rivers, fishes, not, are.

i.e. There are no fish in some rivers.

****

LESSON 39

Yaṁ Kiñci-whoever, whatever, all. (M)

(A combination of **ya**, **kiṁ** & **ci**, used as non-specific reference which encompass all)

Read the following sentences:

(ns) **Yo Koci akusalaṁ karoti. sabbo so dukkhaṁ vipākaṁ labhati.**

[LT] Whoever, to unwholesome deed, does. all, that person, to bad, to consequence, gets.

i.e. Whoever does unwholesome deed, all that person gets bad consequence.

(np) **Ye Keci kusalaṁ karonti. sabbe te sukhaṁ vipākaṁ labhanti.**

[LT] Whoever, to wholesome deed, do. all, those persons, to good, to consequence, get.

i.e. Whoever do wholesome deed, all those persons get good consequence.

(as) **Yaṁ Kiñci kusalaṁ kammaṁ satto karoti. tassa sukhaṁ vipākaṁ labhati.**

[LT] To whichever, to wholesome deed, a being, does. of that deed, to good, to consequence, gets.

i.e. Whichever wholesome deed a being does, (he) gets good consequence of that deed.

(ap) **Ye Keci kusale kamme sattā karonti. tesaṁ sukhaṁ vipākaṁ labhanti.**

[LT] To whichever, to wholesome deeds, beings, do. of those deeds, to good, to consequence, get.

i.e. Whichever wholesome deeds beings do, (they) get good consequence of those deeds.

II.II.PRON.29.45

(is) **Yena Kenaci <u>bhikkhunā</u> saha tvaṁ vasati. taṁ bhikkhuṁ sakkarohi.**

[LT] With whoever, with monk, together, you, live. to that, to monk, respectfully, does/honours/treats with respect/receives hospitably

i.e. You respectfully treat whoever monk you live with.

Note: sakkarohi=treat well, **saṁ√kara+o+hi**. **ṁ** of **saṁ** erased, one extra **k** added.

(ip) **Yehi Kehici <u>bhikkhūhi</u> tumhe gacchatha. tesaṁ ovādaṁ suṇātha.**

[LT] With whoever, with monks, you, go. of those monks, to advice, listen.

i.e. You listen to the advice of the monks you go with.

(ds) **Yassa Kassaci <u>bhikkhuno</u> tvaṁ dānaṁ desi, sakkaccaṁ dehi.**

[LT] For whomever, for monk, you, to charity, offers. respectfully, offer.

i.e. You respectfully offer to whomever monk you offer charity.

(dp) ***Yesaṁ Kesañci <u>bhikkhūnaṁ</u> tumhe dānaṁ detha, sakkaccaṁ detha.**

(abs) **Yasmā Kasmāci <u>ambarukkhasmā</u> phalaṁ patati. taṁ sabbaṁ me dehi.**

[LT] From whichever, from mango-tree, fruit, falls. to that, to all fruit, me, offer.

i.e. Give me all mango-fruit falling from whichever mongo-tree.

(abp) **Yehi Kehici <u>ambarukkhehi</u> phalāni patanti. taṁ sabbaṁ rañño dehi.**

[LT] From whichever, from mango-trees, fruits, fall. to that, to all fruit, for king, offer.

i.e. Give all mango-fruits falling from whichever mongo-trees to the king.

(gs) **Yassa Kassaci <u>cetiyassa</u> pariveṇe kacavaraṁ atthi. taṁ upāsako sammajjati.**

[LT] Of whichever, of pagoda, in the compound, litter, is. to that, male-devotee, sweeps.

i.e. Male-devotee sweeps the litter in any pagoda compound.

[**kacavara**-litter, garbage]

(gp) ***Yesaṁ Kesañci <u>vihārānaṁ</u> pariveṇe kacavaraṁ atthi. taṁ upāsakā ca sāmaṇerā ca sammajjanti.**

[**sammajjanti**=sweep, **saṁ√majja+a+anti**, **ṁ** of **saṁ** changed to **m** per 31]

[LT] Of whichever, of temples, in the compound, litter, is. to that, male-devotees, also, novices, also, sweep.

i.e. Male-devotees and novices sweep the litter in the compound of any temple.

(ls) **Yasmiṁ *Kasmiñci <u>ṭhāne</u> buddho viharati. tamhi ṭhāne manussā pamodanti.**

[LT] At whichever, at location, Buddha, lives. at that, at location, men, happy.

i.e. Men are happy wherever Buddha lives.

[**pamodanti**=glad, **pa√muda**-to be glad, **+a+anti**]

(lp) **Yesu Kesuci <u>ṭhānesu</u> buddho viharati. tesu ṭhānesu manussā pamodanti.**

****

Yaṁ Kiñci-whoever, whatever, all. (N)

Read the following sentences:

(ns) **Yaṁ *Kiñci <u>citta</u>ṁ uppajjati, sabbaṁ taṁ aniccaṁ.**
[LT] Whatever, consciousness, arises. All, that, *anicca*.
i.e. Whatever consciousness arises, all that is *anicca*. (or) Whatever consciousness that arises is *anicca*.

(np) **Yāni Kānici <u>rūpāni</u> uppajjanti. sabbāni tāni aniccāni.**
[LT] Whatever, matters, arise. All, those, *anicca*.
i.e. Whatever matters arise, all they are *anicca*.

(as) **Yaṁ *Kiñci <u>kamma</u>ṁ yo karoti. sabbassa tassa kammassa vipākaṁ so vedeti.**
[LT] To whatever, to deed, who (anyone), does. of all, of that, of *kamma*, consequence, that person, experiences.
i.e. One experiences the consequence of all that deed (one) does. [**vedeti**=experiences, **vida+ṇe+ti**]

(ap) **Yāni Kānici <u>kammāni</u> ye karonti. sabbesaṁ tesaṁ kammānaṁ vipākaṁ te vedenti.**

****

Yaṁ Kiñci> yā kāci-whoever, whatever, all (F)

Read the following sentences:

(ns) **Yā kāci <u>vedanā</u> uppajjati. sabbā tā aniccā.**
[LT] Whatever, feeling, arises. all, that, *anicca*.
i.e. Whatever feeling arises. All that is *anicca*.

(np) **Yāyo Kāyoci <u>vedanāyo</u> uppajjanti. sabbā tā aniccā.**

(as) **Yaṁ *Kiñci <u>vedana</u>ṁ vedeti. sabbaṁ taṁ aniccato yogāvacaro anupassati.**
[LT] To whatever, to feeling, experiences. to all, to that, as *anicca*, meditator, reflects.
i.e. Meditator reflects as *anicca* to (on) all feeling which arises.
Note: yogāvacaro=meditator, **yoga**-meditation, **+ava**-down, being immersed in, √**cara**-to practice, **+a+si**.

(ap) **Yāyo Kāyoci <u>vedanāyo</u> vedeti. sabbā tā aniccato yogāvacaro anupassati.**
[LT] To whatever, to feelings, experiences. to all, to those, as anicca, meditator, reflects.
i.e. Meditator reflects as *anicca* to all feelings which arise.

(is) **Yāya Kāyaci <u>vijjāya</u> naro sampanno hoti. so naro paṇḍito nāma hoti.**

[LT] With whatever, with knowledge, man, endowed with, is. that, man, the wise, named, is.

i.e. That man endowed with whatever knowledge is called the wise.

(ip) **Yāhi Kāhici <u>vijjāhi</u> narā sampannā honti. te narā paṇḍitā nāma honti.**

[LT] With whatever, with knowledges, men, endowed with, are. those, men, the wise, named, are.

i.e. Those men endowed with whatever knowledges are called the wise.

Note: sampanno=endowed with, **saṁ**-well, √**pada**-to be, **+ta+si**. See Sutta 582 to learn how this word is structured. **ṁ** of **saṁ** changed to **m** per 31. This word in synonymous with **samannāgato**.

(ds) **Yāya Kāyaci, Yassā Kassāci <u>bhikkhuniyā</u> dānaṁ upāsako deti. saddhāya so deti.**

[LT] For whatever, for female-monk, to charity, male-devotee, offers. by faith, that devotee, offers.

i.e. By faith, male-devotee offers charity for whatever female-monk.

(dp) **Yāsaṁ *Kāsañci <u>bhikkhunīna</u>ṁ dānaṁ upāsakā denti. saddhāya te denti.**

(abs) **Yāya Kāyaci <u>sammāpaṭipattiyā</u> sukhaṁ labhati. taṁ paṇḍito paṭipajjati.**

[LT] From whatever, from the right-practice, to happiness, gets. to that, the wise, practices.

i.e. The wise practices the right practice from which (one) gets happiness.

Note: (1) **sammāpaṭipatti**=the right practice, **sammā**-right +**patipatti**-practice (a compound noun). (2) **Paṭipajjati** = practices, **pati**√**pada**-to be, **+ya+ti**. Note that this verb has other meanings such as: (1) to behave (2) to conduct or treat etc.

(abp) **Yāhi Kāhici micchāpaṭipattīhi dukkhaṁ labhati. taṁ paṇḍito paṭivajjeti.**

[LT] From whatever, from the wrong practices, to suffering, gets. to that, the wise, avoids.

i.e. The wise avoids the wrong-practices from which (one) gets suffering.

Note: (1) **micchāpaṭipatti**=the wrong practice, **micchā**-wrong + **patipatti**-practice (a compound noun). (2) **Paṭivajjeti**=avoids, **pati√vajja**-to shun, **+ṇe+ti**.

(gs) **Yāya Kāyaci, Yassā Kassāci itthiyā rūpe puriso sādiyati. tassa taṇhā vaḍḍhati.**

[LT] Of whatever, of woman, at body, man, enjoys. of that man, craving, grows.

i.e. Craving of that man who enjoys at the body of whatever woman, grows.

Note: (1) **sādiyati**=enjoys, **sāda**-to enjoy, **+i+ya+ti**.

(2) **Vaḍḍati**=grows, **vaḍa**-to grow, **+ya+ti**.

(gp) **Yāsaṁ *Kāsañci itthīnaṁ rūpe purisā sādiyanti. tesaṁ taṇhā vaḍḍhanti.**

(ls) **Yāyaṁ *Kāyañci, Yassaṁ Kassañi bhāvanāyaṁ bhikkhu anuyuñjati. tassā phalaṁ paṭivedeti.**

[LT] In whatever, in meditation, monk, strives/practices, of that, to the result, enjoys (announces).

i.e. In whatever meditation a monk strives, (he) enjoys the result of that meditation.

Note: (1) **bhāvanā**=mental development, meditation.

(2) **Anuyuñjati**=strives, **anu**-again and again, √**yuja**-to involve, to engage, **+ya+ti**. Sometimes, this verb means 'to question' or 'investigate'.

(lp) **Yāsu Kāsuci bhāvanāsu bhikkhū anuyuñjanti. tāsaṁ phalaṁ paṭivedenti.**

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LESSON 40

Kiṁ-related words which denotes measure
(**parimāṇattha**, **parimāṇa**-measure+**attha**-meaning)

Kati-how many, how much?

Usage: This word is applicable with all gender words. No word-form changes in all cases except a few modifications such as **dīgha** in certain cases, ***plural only is applicable**.

Read the following sentences:

(np) **Kati, Katī <u>manussā</u> imasmiṁ gāme viharanti?**
[LT] How many, men, in this, in village, live.
i.e. How many men live in this village?

(ap) **Kati, Katī <u>manusse</u> tumhe passatha?**
[LT] To how many, to men, you, see.
i.e. How many men do you see?

(ip) **Katihi, Katibhi, Katīhi, Katībhi <u>aṅgehi</u> samannāgataṁ brahmaṇaṁ paññāpeti?**
[LT] With how many, with parts, to the one endowed with, as brāhmin, recognizes/defines as/ states/asserts.
i.e. How many qualifications are required to be endowed with (for a person) to be recognized as a brāhmin?
Note: (1) **aṅga**=parts. (2) **samannāgata**-being accordingly having, endowed with, qualified with, possessed of, **saṁ**-well, **anu**-being accordingly followed, **ā**-intensifier, √**gamu**-to be (the meaning here is not to go!), **+ta+aṁ**. There is another similar word of the same meaning: **sampanna**=endowed with, **saṁ**-well √**pada**-to be, **+ta**. See Sutta 582 to understand relevant morphological process of change for this word.

(dp) **Katinaṁ, Katīnaṁ <u>bhikkhūnaṁ</u> saṅghe pavāretuṁ bhagavā anujānāti?**

[LT] For how many, for monks, in the Saṅgha, to invite, Buddha, permits.

i.e. For how many monks, Buddha permits to perform *saṅgha-pavāraṇā*?

Note: *Saṅghapavāraṇā* is a *vinaya*-procedure of inviting each other to criticize short-comings and to improve one's conduct. (1) **pavāretuṁ**=to invite, **pa√vara**-to invite, **+ṇe+tuṁ**. (2) **anujānāti**=permits. **anu√ñā+nā+ti**. See Sutta 449, 470 to learn about this verb.

(abp) **Katihi, Katibhi, Katīhi, Katībhi <u>janapadehi</u> rañño āyo ca suṅkaṁ ca pavattati?**

[LT] From how many, from districts, of king, income, also, tax, also, is/arises (operates/gets/proceeds/works).

i.e. From how many districts, the king gets income and tax?

Note: (1) **āyo**-income, **ā**-toward, **√yā**-to go, **+a**. (2) **suṅka**=tax. (3) **pavattati**-is, **pa√vatta**-to be, **+a+ti**. This verb is synonymous with **hoti, saṁvattati, uppajjati**.

(gp) **Katinaṁ, Katīnaṁ <u>bhikkhūnaṁ</u> santike upasampadakammaṁ kātuṁ vaṭṭati?**

[LT] Of how many, of monks, in the presence/near, to ordination-procedure, to do, permitted.

i.e. In the presence of how many monks an ordination-procedure is permitted to do?

Note: (1) **upasampadakamma**-ordination procedure, **upasampada**-ordination +**kamma**-procedure (a compound noun). (2) **vaṭṭati**=appropriate, permitted, **vaṭṭa**-to fit, to be suitable, **+a+ti**.

(lp) **Katisu, Katīsu <u>jhānesu</u> amhākaṁ buddho kusalo hoti?**

[LT] In how many, in *jhāna*-states, our, Buddha, skillful, is.

i.e. In how many *jhāna*-states, our Buddha is skillful?

Answer:

Sabbesu jhānesu amhākaṁ buddho kusalo hoti.

[LT] In all, in *jhāna*-states, our, Buddha, skillful, is.

i.e. Our Buddha is skillful in all *jhānas.*/.

LESSON 41

Katipaya-a couple of, a few.
(Masculine, ***Plural only)** *(Indefinite Pronoun)*

Read the following sentences:

(np) **Katipayā, Katipaye divasā vītivattanti.**
[**vi+ati√vatta**-to be, **+a+anti**]
[LT] A couple of, days, pass by.
i.e. A couple of days passed by.

(ap) **Naro puttaṁ āgamento Katipayā, Katipaye divase vītināmeti.**
[**vi,ati√namu+ṇe+ti**]
[LT] Man, to son, while waiting for, to a couple of days, let pass by/(of time) spends.
i.e. While waiting for son, the man causes a couple of days to pass by. [**vi**-specially, **ati**-beyond, being past, √**namu**-to bend, **+ṇe+ti**]

(ip) **Bhikkhū Katipayehi, Katipayebhi purisehi saddhiṁ āraññakavihāraṁ gacchanti.**
[LT] Monks, with a few, with men, together, to forest-temple, go.
i.e. Together with a few men, monks go to the forest-temple.
Note: (1) **araññavihāraṁ**-forest temple, **araññā**-forest, +**ka**-located in, +**vihāra**-temple, **+aṁ**. a compound noun.

(dp) **Upāsako Katipayānaṁ bhikkhūnaṁ bhattaṁ deti.**
A lay devotee gives food to few/several monks.

(abp) **Corā Katipayehi, Katipayebhi gāmehi apakkamanti.**
The thieves retreat from several villages.

(gp) **Corā Katipayānaṁ manussānaṁ gehāni vilumpanti.**
[**vi√lupa**-to rob, **+anti**]
[LT] Thieves, of a few, of men, to homes, rob.
i.e. Thieves rob the homes of a few men.

(lp) **Bhikkhu Katipayesu gehesu piṇḍāya carati.**
[**piṇḍa**-alms food+**āya**-for, derivative of **sa**]
[LT] Monk, at a few, at homes, for alms, goes.
i.e. Monk goes for alms-food at a few houses.

Katipaya-a couple of, a few. (Neuter, ***Plural only**),
(Indefinite Pronoun)

Read the following sentences:

(np) **Purisassa Katipayāni <u>kammāni</u> vijjanti.**
[LT] Of/for man, a few, deeds (things to do), are.
i.e. There are a few things to do for man.

(ap) **Katipaye <u>kamme</u> naro karoti.**
[LT] To a few, to deeds (things to do), man, does.
i.e. Man does a few things.

****

Katipaya-a couple of, a few.
(Female, ***Plural only**), *(Indefinite Pronoun)*

Read the following sentences:

(np) **Katipayāyo <u>rattiyo</u> vītivattanti.**
[LT] A few, nights, pass by.
i.e. A few nights pass by.

(ap) **Naro Katipayāyo <u>rattiyo</u> vītināmeti.**
[LT] Man, to a few, to nights, let pass by.
i.e. Man let a few nights pass by.

(ip) **Puriso Katipayāhi, Katipayābhi <u>rattīhi</u> kammaṁ niṭṭhāpeti.**
[LT] Man, by a few, by nights, work, cause to finish.
i.e. Man causes to finish work by a few days.
Note: niṭṭhāpeti-cause to finish, **niṭṭha**-end, √**ṇāpe**-cause to, **+ti**, a causative, nominal *ākhyāta* verb.

(dp) **Naro Katipayānaṁ <u>bhikkhūnīna</u>ṁ dānaṁ deti.**
The man offers alms to a few / several nuns.

(abp) **Manussā Katipayāhi, Katipayābhi <u>nāvāhi</u> tīraṁ orohanti.**
[LT] Men, from a few, from boats, to the shore, disembark.
i.e. Men disembark to the shore from a few boats.

(gp) **Katipayānaṁ <u>bhikkhunīna</u>ṁ santike bahū manussā dhammaṁ caranti.**
[LT] Of a few, of female-monks, in the presence/near, many, men, to Dhamma, practice.
i.e. Many men practice Dhamma in the presence of a few female-monks.

(lp) **Katipayāsu <u>nadīsu</u> bahū macchā santi.**
[LT] In a few, in the rivers, many, fishes, are.
i.e., There are many fishes in a few rivers.

LESSON 42

Kittaka, Yattaka, Tattaka, Ettaka.
(Three genders, **a**-ending, both Numbers)

Kittaka-how much (M)

Read the following sentences:

(ns) **Kittako imassa pāsādassa pamāṇo hoti?**
[LT] How much, of this, of mansion, measurement, is.
i.e. How much is the measurement of this mansion?

(np) **Kittakā bhikkhū idha viharanti?**
[LT] How many, monks, here, live.
i.e. How many monks live here?

(as) **Imassa thambhassa Kittakaṁ pamāṇaṁ tvaṁ passasi?**
[LT] Of this, of pillar, to how much, to measurement, you, see.
[**thambha**-pillar]
i.e. How much measurement of this pillar do you see?

(ap) **Imasmiṁ gehe Kittake manusse tumhe passatha?**
[LT] In this, in home, to how many, to men, you, see.
i.e. How many men do you see in this home?

(is) **Yojanato Kittakena pamāṇena ayaṁ maggo dīgho?**
[LT] By *yojana*-measure, by how much, by measure, this, road, long.
i.e. How long is this road by *yojana*-measure?

Note: *Yojana* is a measure of geographic distance used in ancient India which is about eight miles in today's measure.

(ip) **Kittakehi, Kittakebhi manussehi tumhe nagaraṁ āgacchatha?**
[LT] With how many, with men, you, to town, come.
i.e. With how many men do you come to the town?

(ds) **Kittakassa janassa rājā paṇṇākāre deti?** [**paṇṇākāra**-gift]
[LT] For how many, for people, king, to gifts, gives.
i.e. For how many people the king gives gifts?

(dp) **Kittakānaṁ purisānaṁ rājā paṇṇākāraṁ deti?**

(abs) **Kittakasmā, Kittakamhā, Kittkā addhunā tvaṁ idha āgacchasi?**
[LT] From how much, from distance, you, here, come.
i.e. From how much distance you come here?

(abp) **Kittakehi, Kittakebhi yojanehi tumhe āgacchatha?**
[LT] From how much, from *yojana*-measures, you, come.
i.e. From how much *yojana*-measures you come?

(gs) **Kittakassa janassa atthāya bhojanaṁ pahoti?**
[**pahoti**=enough, **pa√hū+ti**]
[LT] Of how much, of people, for benefit of, food, enough.
i.e. For how many people is the food enough?

(gp) **Kittakānaṁ koṭīnaṁ tassa purisassa dhanaṁ vijjati?**
[LT] Of how much, of crores, of that, of man, wealth, is.
i.e. How many crores of wealth of that man is?

(ls) **Kittakasmiṁ, Kittakamhi, Kittake kāle ayaṁ vihāro aṭṭhāsi?**
[LT] In how much, in time, this, temple, existed.
i.e. How long (ago) did this temple existed?
Note: aṭṭhāsi=existed. **a√ṭhā+ī**, an *ajjattanī*-mode *ākhyāta*-verb. **a** is inserted> **aṭhā+ī**. **ī** is shortened and **s** is inserted>**aṭhāsi**.

(lp) **Kittakesu vihāresu bhikkhū viharanti?**
[LT] In how many, in temples, monks, live.
i.e. In how many temples the monks live?

****

Kittaka-how much (N)

Read the following sentences:

(ns) **Kittakaṁ te dhanaṁ atthi?**

[LT] How much, your, wealth, has.

i.e. How much wealth do you have?

(np) **Kittakā, Kittakāni dhanāni tummhākaṁ vijjanti?**

[LT] How much, riches, your, have.

i.e. How much riches do you have?

(as) **Kittakaṁ dhanaṁ tvaṁ icchasi?**

[LT] To how much, to wealth, you, want.

i.e. How much wealth do you want?

(ap) **Kittake, Kittakāni dhanāni tumhe icchatha?**

[LT] To how much, to riches, you, want.

i.e. How much riches do you want?

(is) **Kittakena pamāṇena ucco ayaṁ pabbato?**

[LT] By how much, by measure, high, this, mountain.

i.e. By how much measure this mountain is high?

(ip) **Kittakehi, Kittakebhi pamāṇehi uccā ime dve pāsādā?**

[LT] By how much, by measures, high, these, two, mansions.

i.e. By how much measure these two mansions are high?

****

Kittaka-how much (F)

Read the following sentences:

(ns) **Vitthārato ayaṁ nadī Kittakā pamāṇā?**
[**vitthāra**-width, +**to**-by]
[LT] By width, this, river, how much, measure.
i.e. How much measure is this river by width?

(np) **Kittakāyo <u>itthiyo</u> idha āgacchanti?**
[LT] How many, women, here, come.
i.e. How many women come here?

(as) **Imassa vatthassa Kittakaṁ <u>pamāṇa</u>ṁ tvaṁ karosi?**
[LT] Of this, of cloth, to how much, to measure, you, do.
i.e. How much measure of this cloth do you do?

(ap) **Kittakā, kittakāyo <u>itthiyo</u> tvaṁ passasi?**
[LT] To how many, to women, you, see.
i.e. How many women do you see?

(is) **Kittakāya <u>mattāya</u> dīgho ayaṁ pabbato?**
[LT] With how much, with measure, long, this, mountain.
i.e. By how much measure this mountain is long?
Note: mattāya-by measure, **+nā**, a feminine gender, *kaññā*-group noun.

(ip) **Kittakāhi, Kittakābhi <u>mattāhi</u> ayaṁ nāvā pamīyati?**
[LT] With how much, with measures, this, boat, to be measured.
i.e. By how much measures this boat is measured?
[**pamīyati**-being measured, passive verb, **pa√mā**-to measure, **+ī+ya+ti**]

(ds) **Kittakāya <u>manussaparisāya</u> buddho dhammaṁ deseti?**
[LT] For how much, for human audience, Buddha, to Dhamma, teaches.
i.e. For how much human audience Buddha teaches Dhamma?

(dp) **Kittakānaṁ <u>bhikkhunīna</u>ṁ upāsikā bhojanaṁ deti?**
[LT] For how many, for female-monks, female-devotee, to meal, offers.
i.e. For how many female-monks female-devotee offers food?

(abs) **Kittakāya <u>yojanāya</u> tvaṁ dūrato idha āgacchasi?**

[LT] From how much, from *yojana*-measure, you, from distance, here, come.

i.e. From how much *yojana*-measure of distance you come here?

(abp) **Kittakāhi, Kittakābhi <u>bhikkhunīhi</u> tumhe dhammaṁ suṇātha?** [**su**-to listen, **+ṇā+tha**]

[LT] From how many, from female-monks, you, to Dhamma, listen.

i.e. From how many female-monks you listen Dhamma?

(gs) **Kittakāya <u>parisāya</u> majjhe ayaṁ puriso gītaṁ gāyati?**

[**gāyati**=**ge**-to sing, **+a+ti**]

[LT] Of how much, of assembly, at the midst, this, man, to music, sings. [**gīta**-music]

i.e. In the midst of how much audience (number of assembled people) does this man sing?

(gp) **Kittakānaṁ <u>bhikkhunīnaṁ</u> cīvarāni ayaṁ upāsikā sibbati.**

[**sibbati**=**sivu**-to sew, **+ya+ti**]

[LT] Of how many, of female-monks, to robes, this, female-devotee, sews.

i.e. Of how many female-monks' robes this female-devotee sew?

(ls) **Kittakāyaṁ <u>sikkhāyaṁ</u> ime bhikkhū sikkhanti?**

[**sikkha**-to train, **+a+anti**]

[LT] In how many, in training, these, monks, practice.

i.e. In how many trainings these monks practice?

(lp) **Kittakāsu <u>sikkhhāsu</u> ime bhikkhū sikkhanti?**

[LT] In how many, in trainings, these, monks, practice.

i.e. In how many trainings these monks practice?

Note: sikkhā means 'training rule', 'discipline' and is a *kaññā*-group noun.

Similar sentences can be used for other special word-forms in feminine Gender such as those shown below.

Case	Singular	Plural
Nom	**Kitt<u>i</u>kā**	**Kitt<u>i</u>kāyo**
Acc	**Kitt<u>i</u>kaṁ**	**Kitt<u>i</u>kā, kitt<u>i</u>kāyo....**

Yattaka-any measure &

Tattaka-that measure (M.)

Method of using **Yattaka** and **tattaka**
in a paired sentence structure:

(ns) **Ayaṁ pabbato Yattako ucco, tattako pabbatassa maggo ucco.**
[LT] This, mountain, to any length, high. to that length, of mountain, path, high.
i.e. The path of this mountain to top is commensurate with its height.

(np) **Yattakā ime rukkhā uccā, tattakā sopāṇā.**
[**sopāṇa**-ladder, stairways]
[LT] Any length, these, trees, high. that length, ladders.
i.e. The ladder to top of these trees is commensurate with their height.

(as) **Yattakaṁ pamāṇaṁ tvaṁ icchasi, tattakaṁ karohi.**
[LT] To any amount, to measure, you, want. to that amount, do.
i.e. You do any amount of measure you want.

(ap) **Yattake pamāṇe tumhe icchatha, tattake gaṇhatha.**
[LT] to any amounts, to measures, you, want. to that amount, take.
i.e. You take any amount of measures you want.

****

Ettaka-this much, so much, so long, such amount (Masculine)

A sample sentence:

(ns) **Ettako pāsādassa pamāṇo hoti.**
[LT] This much, of mansion, measure, is.
i.e. The measure of mansion is this-much.

(np) **Ettakā bhikkhū idha viharanti.**
[LT] Such-amount of, monks, here, live.
i.e. Such-amount of monks live here.

(as) **Imassa rukkhassa uccato Ettakaṁ pamāṇaṁ ahaṁ passāmi.**
[LT] Of this, of tree, of height, to such-amount, to measure, I, see.
i.e. I see such-amount of measure of the height of this tree.

(ap) **Imasmiṁ nagare Ettake manusse mayaṁ passāma.**
[LT] In this, in town, to such-amount, to men, we, see.
i.e. We see such-amount of men in this town.

LESSON 43

Kīvataka, Yāvataka, Tāvataka

(Three genders, **a**-ending, both Numbers)

These words are quite similar to **kittaka, yattaka, tattaka** in sentence structure. A few samples of sentences are shown below.

Kīvataka-how much measure (M), *Interrogative P.*

Read the following sentences:

(ns) **Dīghaso Kīvatako ayaṁ vihāro?**

[LT] By length, how much, this, temple.

i.e. How long is this temple by length?

(np) **Vitthārato Kīvatakā ime vihārā?**

[LT] By width, how much, these temples.

i.e. How much measure are these temples by width?

****

Kīvatikā-how much measure (F)

Note: There is an **i** in feminine gender words.

(ns) **Kīvatikā ayaṁ nadī orā pārā aparaṁ pāraṁ?**

[LT] How far, this, river, from this, from bank, to the other, to bank.

i.e. How wide is this river from this bank to the other bank?

Note: The two words "**Orā pārā**" are abs-singular case words. Re: Sutta 108. **ora**-this side. **pāra**-bank. **apara**-other.

(np) **Kīvatikāyo imā nadiyo orā pārā aparaṁ pāraṁ?**

[LT] How far, these, rivers, from this, from bank, to the other, to bank.

i.e. How wide are these rivers from this bank to the other bank?

Yāvatakā-any measure (M)

Read these sample sentences which show how **yāvataka** & **tāvataka** are used in the paired sentence structures in Pāḷi texts. Sentences are modified to make it simple to understand.

(ns) **Yāvatako bhagavatā saddhiṁ kathāsallāpo. tāvatakaṁ sabbaṁ brāhmaṇassa ambaṭṭho māṇavo āroceti.**

[LT] Any length, with Buddha, together, discussion. To that length, to all talk, of brāhmin, named - Ambaṭṭha, young man, narrates.

i.e. The young man Ambaṭṭha narrates all that length of talk (conducted) with Buddha to the (teacher) brāhmin.

Note: kathāsallāpo-words said in dialogue, **kathā**-word+**sallāpa**-dialogue. **sallāpa**=talking together, **saṁ**-together, √**lapa**-to speak **+ṇa**-suffix, **+si**. **ṁ** of **saṁ** changed to **l>sallapa**. The initial vowel **a** of the root changed to *vuddhi*-vowel **ā>sallāpa**. This pattern of having **ṁ** of **saṁ** being changed into **l** is found in words such as **paṭisallāno**-retirement into seclusion, **sallīno**-retired into seclusion etc.

(ns) **Yāvatako assa kāyo. tāvatako byāmo hoti.**

[LT] Any length, of that Buddha, body. that length, circumference, is.

i.e. The circumference of Buddha's both arm's length is commensurate with bodily height.

Note: Byāma is the total lateral measure of both arms' length of a male being stretched to both sides.

This statement found in Pāḷi text explains the proportionate measure of Buddha's physical stature.

(np) **Yāvatakā ime pabbatā uccaso pamāṇā. tāvatakā sopāṇā honti.**

[LT] Any length, these, mountains, by height, measure. those lengths, stairways, are.

i.e. The length of stair-ways to these mountains are commensurate with the height of these mountains.

(1) **uccaso**-by height, **ucca**-height, +**so**-in terms of, Re: Sutta 397 (2) **sopāṇa**-stairs, ladder, a ***purisa***-group noun.

LESSON 44

Kittāvatā, Ettāvatā, Yāvatā, Tāvatā
Note: Mostly Masculine, **ntu**-ending, both numbers.
Instrumental singular case words are
frequently found in the Pāḷi texts.

Kittāvatā-by how much measure or qualification?,
(in what way?, to what extent?, in what respect?)

Ettāvatā-by such measure or qualification.
(so far, to that extent, by this much, to such a degree)

Read these sample sentences which show how **kittāvatā** & **ettāvatā** are used in the paired sentence structures in Pāḷi texts.

(is) **Kittāvatā bhante bhikkhu nāma hoti?**
[LT] By how much measure, venerable, monk, called, is.
i.e. Venerable, by how much measure or qualification, (it is) called a monk?

(is) **Kittāvatā nu kho bhante bhikkhu saṅghe viharanto phāsuṁ vihareyya?**
[LT] By how much measure, venerable, monk, in the *saṅgha*, while living, in peace, should/could live.
i.e. How a monk should/could live in peace despite being living amid the community of *saṅgha* (fellow monastics)?

(is) **Ettāvatā'pi kho ānanda bhikkhu saṅghe viharanto phāsuṁ vihareyya.**
[LT] By such measure, Ānanda, monk, in the *saṅgha*, while living, in peace, should/could live.
i.e. By such measure, Ānanda, a monk should/could live in peace despite being living amid the community of *saṅgha* (fellow monastics). (Without being entangled in disruptive, non-peaceful conditions faced by many who choose to live in the community).
vihareyya=should live, **vi√hara+eyya**, a *sattamī*-mode verb.

II.II.PRON.29.45

Yāvatā-as long as; as far as; of all; to the extent that,

or

Tāvatā-so long; that far; to such an extent

& **ettāvatā**-to this extent; to such a degree; so far

(used in paired sentence structure):

(is) (a) **Yāvatā raññno vijitaṁ.**

[LT] To any length, of king, the kingdom.

(b) **Ettāvatā satta vassāni devo na vassissati.**

[**vassa**-to rain, **+i+ssati**, future-mode verb]

[LT] To that length, for seven, years, rain, not, will pour.

[Both sentences are translated together]

i.e. The rains will not pour for seven years up to the length of kingdom of the king.

Note: (1) **vassa**-year, three months of Buddhist lent period, rain (3 meanings). Here, it means year. A *citta*-group noun. (2) **vassissati**-will rain, **vassa**-to pour, to soak, **+i+ssati**.

****

LESSON 45

Note: All these *sabbanāma*-prefixed compound nouns which express form, are **a**-ending nouns, of three genders and mostly used as adjectives. As such, they follow the gender of their corresponding modified words.

Kīdisa-how it looks like, which kind of, (M)

Read the following sentences:

(ns) **Kīdiso <u>nirayo</u>?**
[LT] How looks, hell.
i.e. How does the hell looks like? (What it is like to be in the hell?)

(np) **Kīdisā <u>sāriputtamoggallānatherā</u>?**
[LT] How look, elder senior monks Sāriputta and Moggallāna.
i.e. How do venerable Sāriputta and Moggallāna look like?

Note: This question refers to a wide range of things like: (a) how they conduct themselves (b) how they live and teach fellow monastics and lay community (c) what their significant qualities are etc.

(as) **Kīdisaṁ <u>purisa</u>ṁ tvaṁ passasi?**
[LT] To which type of, to man, you, see.
i.e. What kind of man do you see?

(ap) **Kīdise <u>purise</u> tumhe passatha?**
[LT] To which type, to men, you, see.
i.e. What kind of men do you see?

(is) **Kīdisena <u>purisena</u> saddhiṁ tvaṁ kathesi?**
[LT] With which type, with man, together, you, talk.
i.e. With what kind of man do you talk?

(ip) **Kīdisehi, Kīdisebhi <u>narehi</u> tumhe gacchatha?**
[LT] With which type, with men, you, go.
i.e. With what kind of men do you go?

****

Kīdisa-how it looks like, which kind of, (N)

Read the following sentences:

(ns) **Kīdisaṁ kammaṁ akusalaṁ?**
[LT] Which type, kamma, action, unwholesome.
i.e. Which kind of action is unwholesome?

(np) **Kīdisāni kammāni kusalāni?**
[LT] Which type, kammas, wholesome.
i.e. Which kinds of actions are wholesome?

(as) **Kīdisaṁ kammaṁ puriso karoti?**
[LT] To which type, kamma, deed, man, does.
i.e. Which kind of deed the man does?

(ap) **Kīdise, Kīdisāni kammāni purisā karonti?**
[LT] To which type, kammas, deeds, men, do.
i.e. Which kinds of deeds the men do?

Kīdisa-how it looks like, which kind of, (F)

Read the following sentences:

(ns) **Kīdisā itthī āgacchati?**
What kind of woman is coming?

(np) **Kīdisā, Kīdisāyo itthiyo āgacchanti?**

(as) **Kīdisaṁ itthiṁ naro passati?**
What kind of woman does the man see?

(ap) **Kīdisā, Kīdisāyo itthiyo narā passanti?**
Note: Kīdisī is also similar to this word and can be used as **kīdisā**.

YĀDISA and **TĀDISA** in paired sentence structure:
(Whatever kind... that kind... / Of what sort... of that sort...)

(ns) **Yādiso ānandathero, tādiso ahaṁ homi.**
[**homi=hū+mi**, *Pañcamī* mode, expression of wish]
[LT] As the way it is, venerable Ānanda. like that, I, maybe.
i.e. May I be the way venerable Ānanda is. [A prayer of emulation].

(np) **Yādisā sāriputtamoggallānā, tādisā mayaṁ homa.**
[**homa=hū+ma**, *Pañcamī* mode verb]
[LT] As the way they are, venerable Sāriputta & Moggallāna. like that, we, maybe.
i.e. May we be the way venerable Sāriputta & Moggallāna are.

īdisa-such-like

(ns) **Īdiso <u>nirayo</u> āsi.** [**āsi-asa+ī**, *ajjattanī*-mode, **a** of the root is lengthened and **ī** is shortened]

[LT] Such like, hell, was.

i.e. The hell was like such.

(np) **Īdisā <u>Buddhā</u> nāma honti.**

[LT] Such like, Buddha, named, are.

i.e. (Those named or being referred to as) Buddha are like thus.

****

Etādisa-such-like (M.)

(ns) **Etādiso <u>viññū</u> bālena na saṁyujjhati.**

[LT] Such like, the wise one, with the fool, not, associate.

i.e. Such the wise does not associate with the fool. [**saṁyujjhati**=associates, bound together. **saṁ**-together, √**yuja**-to bind, **+ya+ti**].

(np) **Etādisā <u>sappurisā</u> honti.**

[LT] Such like, the saints, are.

i.e. Such ones are the saintly ones.

****

Etādisa-such-like (Neuter)

(ns) **Etādisaṁ puññānaṁ <u>phalaṁ</u> hoti.**

[LT] Such like, of meritorious deeds, result, is.

i.e. Such is the result of meritorious deeds.

(np) **Etādisāni puññānaṁ <u>phalāni</u> honti.**

[LT] Such like, of meritorious deeds, results, are.

i.e. Such are the results of meritorious deeds.

****

Etādisa-such-like (F.)

(ns) **Etādisā sappurisānaṁ sevanā.**

[**sevanā**-association, **seva+yu+si**, *kita*-noun, feminine gender, belonging to *kaññā*-group nouns]

[LT] Such like, of saint, association.

i.e. Such (joy and peace etc) is (the result of) association with the saints.

(np) **Etādisā acchariyānubhāvā jhānābhiññāsamāpattiyo honti.**

[LT] Such like, of miraculous benefits, advanced pure mental states of *jhāna*, *abhiññā* and *samāpatti*.

i.e. Such are the miraculous powers of the advanced pure mental states of *jhāna*, *abhiññā* and *samāpatti*.

Note: (1) **Acchariyā'nubhāvā**=**acchariya**-wonderful, +**ānubhāvā**-power (a compound-noun). (2) **jhānābhiññāsamāpattiyo**=**jhāna**-mental absorption states +**abhiññā**-psychic powers +**samāpatti**-having well entered into such powerful mental states for a specific duration of time, **+yo**, also a compound noun. **samāpatti**-act of having attained and being entered into. **saṁ**-well, **ā**-intensifier, √**pada**-to go+**ti**-act of. This is a feminine gender noun belonging to ***ratti***-group nouns. See Sutta 553 to understand the basic aspect of words structured with this suffix.

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Edisa-such-like

(ns) **Ediso ca ediso ca so bhavaṁ gotamo.**

[LT] Such like, also, such like, also, that, venerable, Gotama.

i.e. That venerable Gotama is like such and like such.

(np) **Edisā te mahāvīra! tava sissā susikkhitā.**

[LT] Such like, they, Buddha of great effort, your, disciples, well-trained.

i.e. Buddha of great effort, your disciples are well-trained!

Note: mahāvīra=[**mahā**-great+**vīra**-effort, courage, **+si**, vocative-case, a term referring to Buddha]. **Susikkhitā**=[**su**-well√**sikkha**-to train, **+i+ta+yo**, a verbal *kita*-noun]

Tumhādisa-thou-like, like-you

(ns) **Ayaṁ tāpaso tumhādiso eko rājā ahosi.**
[**ahosi=a√hū+ī**, *ajjattanī*-mode]
[LT] This, hermit, thou-like, one, king, was.
i.e. This hermit was a king like you (in one of past lives).

(np) **Paccekabuddhā nāma tumhādisā na honti.**
[LT] Paccekabuddha, named, thou-like, not, are.
i.e. Those named Paccekabuddha are not like you. Paccekabuddha-(individually enlightened) saints do not behave like you.

amhādisa-us-like, like me,

(ns) **Amhādiso paṇḍito pāpaṁ na karoti.**
[LT] like-me, the wise, to evil deed, not, do.
i.e. A wise person like me does not commit any evil deed.

(np) **Matakā nāma amhādisā na honti.**
[LT] Dead, named, like us, not, are.
i.e. Dead people are not like us.

mādisa-me-like, like me

(ns) **mādiso viññū bālena na saṁyujjhati.**
A wise one like me does not associate with a fool.

(np) **mādisā paṇḍitā pāpaṁ na karonti.**
Note: These sentences are quite easy to understand.

Kathaṁrūpa etc,

(Three genders, **a**-ending, both numbers)

Kathaṁrūpa-of what nature, looks like what, what kind?

[Similar to **Kīdisa**, used as interrogative]

Kathaṁrūpa (M.)

(ns) **Kathaṁrūpo bhikkhave bhikkhu arahati kulāni upasaṅkamituṁ?**
[LT] like-what, monks!, monk, deserve, to families, to approach.
i.e. Monks! What type of a monk deserves to approach to families? (For teaching, receiving alms etc.).

(np) **Kathaṁrūpā arahanto bhikkhū?**
[LT] like-what, enlightened Arahanta-saints, monks.
i.e. How do enlightened Arahanta monks look like?

Kathaṁrūpa-of what nature?, looks like what?, what kind? (Neuter)

(ns) **Kathaṁrūpaṁ pāpakammassa phalaṁ hoti?**

[LT] like-what, of unwholesome deed, result, is.

i.e. How does the result of unwholesome deed look?

(np) **Kathaṁrūpāni kusalā'kusalānaṁ phalāni sattā paṭisaṁvedenti?**

[LT] like-what, of wholesome and unwholesome deeds, to results, beings, experience.

i.e. How do beings experience the consequence of wholesome and unwholesome deeds?

Kathaṁrūpa-of what nature?, looks like what?, what kind?. (Feminine)

(ns) **Kathaṁrūpā nu kho imassa dhammadesanā sappāyā?**

[LT] like-what, for this person, Dhamma-teaching, suitable.

i.e. What type of Dhamma-teaching is suitable for this person?

(np) **Kathaṁrūpā nu kho imesaṁ dhammadesanāyo sappāyā?**

[LT] like-what, for these persons, Dhamma-teachings, suitable.

i.e. What type of Dhamma-teachings are suitable for these persons?

Yathārūpa-of which nature.

[similar to **Yādisa**, used as adj]

Tathārūpa-of that nature.

[similar to **Tādisa**, adj]

Yathārūpa & **tathārūpa** in paired sentence structure:

(ns) **Tathārūpo bhikkhave ayaṁ bhikkhusaṅgho.**

(Masculine gender)

[LT] Of that nature, monks! this, community of *Saṅgha*.

i.e. Monks!, this community of *Saṅgha* is like that.

(ns) **Yathārūpā parisā āhuneyyā.** (Feminine gender)

[LT] of which nature, assembly, has the quality of *āhuneyya*.

i.e. This community of *Saṅgha* is like that which has the quality of *āhuneyya* (being worthy of respectful honor).

Note: āhuneyyā=ā-from distant places +**huna**-honor +**ṇeyya**-worthy of, +**si**, a *taddhita*-noun in **ṇeyya**-suffix.

Evaṁrūpa, **Evarūpa**-of such nature.

[similar to **īdisa**. "**ṁ**" deleted in the second word, adj].

Evarūpa-of such nature (Masculine gender)

(ns) **Evarūpo putto vijāyati.** [**vi√jana**-to born, **+ya+ti**]

[LT] Such-like, son, born.

i.e. Such a son is born.

Note: vijāyati=born, the initial vowel **a** of **ja** is lengthened and consonant **n** of the root changed to **y** by 517> **Vijāyati**.

(np) **Evarūpā bhikkhave bhikkhū santi.**

[LT] Such-like, monks!, monks, are.

i.e. Monks! There are such monks.

Evarūpa-of such nature (N.)

(ns) **Evarūpaṁ kaṇhaṁ kaṇhavipākaṁ kammaṁ atthi.**

[LT] Such-like, dark, of dark result, kamma, is.

i.e. There is such-kind of kamma (which is) dark (and of) dark result. Dark means evil and sinful. [**kaṇhavipāka**=**kaṇha**-dark, bad, +**vipāka**-result, a compound noun]

(np) **Evarūpāni sukkāni sukkavipākāni kammāni santi.**

[LT] Such-like, white, of white result, *kammas*, are.

i.e. There are such-kind of *kammas* (which are) white (and of) white results. 'White' means 'pure and wholesome virtuous deeds'. [**sukkavipāka**=**sukka**-white & pure, +**vipāka**-result, a compound noun]

Evarūpa (Feminine gender)

(ns) **Evarūpā dhītā vijāyati.**

[LT] Such-like, daughter, borns.

i.e. Such daughter is born.

(np) **Evarūpā dhītaro santi.**

[LT] Such-like, daughters, are.

i.e. There are such daughters.

Evaṁnāma-of such name, thus-named.

Evaṁgotta-of such race (Masculine gender)

(ns) **Evaṁnāmo evaṁgotto <u>aha</u>ṁ pubbe ahosiṁ.**
[**a√hū+iṁ**, *ajjattanī*-mode verb]
[LT] Such-named, of such race, I, in the past life, was.
i.e. I was such-named, of such race in the past life.

(np) **Evaṁnāmā evaṁgottā <u>maya</u>ṁ pubbe ahosimhā.**
[**a√hū+i+mhā**, *ajjattanī*-mode verb]
[LT] Such-named, of such race, we, in the past life, were.
i.e. We were such-named, of such race in the past lives.

Evaṁ vaṇṇa-of such bodily complexion,

Evam'āhāra-of such food (Masculine gender)

(ns) **Evaṁvaṇṇo evamāhāro ahaṁ pubbe ahosiṁ.**
[LT] Such-skin-colored, had such food, I, in the past life, was.
i.e. I was such skin-colored, had such food in the past life. [**evamāhāro=evaṁ+āhāro**]

(np) **Evaṁvaṇṇā evamāhārā mayaṁ pubbe ahosimhā.**
[LT] Such-skin-colored, had such food, we, in the past life, were.
i.e. We were such-skin-colored, had such food in the past lives.

****

LESSON 46

NUMERICAL / CARDINAL NOUNS

Eka-one

Eka-the one, peerless, alone

(Masculine, **Singular only**)

Note: Numerical nouns, like *sabbanāma* nouns, are also used as pronominal adjectives. But in some numerical nouns, there is some anomalous pattern of sentence structure which runs against the rule of syntax.

Read the following sentences:

(ns) **Eko manusso idha āgacchati.**
One man comes here.

(as) **Ekaṁ goṇaṁ eko naro passati.**
One man sees one bull.

(is) **Ekena purisena saha ekā itthī gāmaṁ gacchati**.
One woman goes to the village together with one man.

(ds) **Ekassa bhikkhuno eko upāsako cīvaraṁ deti.**
One lay devotee gives a robe to one monk.

(abs) **Ekasmā, Ekamhā gāmā bahū purisā idha āgacchati.**
Many men come here from one village.

(gs) **Ekassa upāsakassa putto vihāraṁ āgacchati.**
The son of one (a) lay devotee comes to the monastery.

(ls) **Ekasmiṁ, Ekamhi nagare bahū manussa vasanti.**
Many people live in one city.

Eka (Neuter, Singular)

Read the following sentences:

(ns) **Ekaṁ vanaṁ gāmassa samīpe atthi.**
[LT] One, forest, of village, near, is.
i.e. There is a forest near the village.

(as) **Ekaṁ kiccaṁ puriso karoti.**
[LT] One, to matter, man, does.
i.e. Man does a matter.

Note: Kicca-something to do, a matter, **kara+ricca**, Re: Sutta 542.

(is) **Ekena <u>kammena</u> puriso divasaṁ vītināmeti.**
[**vi+ati√nama**-to bend, **+ṇe+ti**]
[LT] With one, with matter, man, to a day, while away.
i.e. Man while away day-time by doing one thing.

Note: vītināmeti=causes to pass the time by, to while away time, **vi+ati√nama**-to bend, **+ṇe+ti**, a causative, *ākhyāta*-verb.

Ekā (Feminine, Singular, in "**ā**" affix)

Read the following sentences:

(ns) **Ekā <u>ānāpānassatibhāvanā</u> sabbesaṁ sappāyā hoti.**
[**sappāyā**-suitable]
[LT] One, *ānāpāna*-meditation, for all, suitable, is.
i.e. One *ānāpāna*-meditation is suitable for all.

(as) **Ekaṁ <u>kaññaṁ</u> puriso passati.**
A man sees one (a certain) young girl.

(is) **Ekāya <u>kaññāya</u> saddhiṁ puriso nagaraṁ gacchati.**
A man goes to the city with one (a certain) young girl.

(ds) **Ekāya, Ekissā <u>kaññāya</u> puriso dhanaṁ deti.**
A man gives wealth to one (a certain) young girl.

(abs) **Ekāya <u>nadiyā</u> puriso tīraṁ orohati.**
[LT] From one, from river, man, to the shore, disembark.
i.e. Man disembark from one river to the shore.

(gs) **Ekāya, Ekissā <u>kaññāya</u> hatthaṁ puriso gaṇhāti.**
A man holds the hand of one (a certain) young girl.

(ls) **Ekāyaṁ, Ekissaṁ <u>guhāyaṁ</u> bhikkhū vasanti.**
[LT] In one, in cave, monks, stay.
i.e. Monks stay in one cave.

****

Eka-some

Note: Masculine, ***mostly plural-forms are found to be applicable** for this meaning.

Read the following sentences:

(np) **Eke samaṇabrahmaṇā sassatavādino honti.**

[LT] Some, ascetics and brāhmins, eternalism-holders, are.
i.e. Some ascetics and brāhmins are eternalism-holders.

Note: sassatavādino-eternalists. **sassata**-as (soul and life are) being eternal, +**vādī**-viewer, +**yo**, a masculine gender noun belonging to *daṇḍī*-group. **sassata**=**sa**-always, +**sata**-existed, present. **sa** derived from **sadā**-always. **sato**-existed, is a *kita*-noun structured with the root **asa**-to be, + **ta** + **si**. One extra **s** added>**sassato**.

(ap) **Eke manusse bhikkhū ovadanti.**

[LT] To some, to men, monks, instruct.
i.e. Monks instruct some men.

(ip) **Ekehi, Ekebhi upāsakehi sāmaṇerehi ca bhikkhū araññe viharanti.**

[LT] With some, with male-devotees, with novices, also, monks, in the forest, live.
i.e. Monks live in the forest with some male-devotees and novices.

(dp) **Ekesaṁ, Ekesānaṁ bhikkhūnaṁ upāsakā bhojanaṁ denti.**

(abp) **Ayaṁ kathā Ekehi, Ekebhi samaṇabrahmaṇehi uppajjati.**

[LT] This, talk, from some ascetics and brāhmins, arises.
i.e. This talk arises from some ascetics and brāhmins.

(gp) **Ekesaṁ, Ekesānaṁ samaṇabrahmaṇānaṁ vādaṁ eke manussā na ruccanti.**

[LT] Of some, of ascetics and brāhmins, to the view, some, men, not, like.

i.e. Some men do not like the view of some ascetics and brāhmins.

Note: ruccanti-like. **ruca**-to like, **+ya+anti**, an *ākhyāta*-verb.

(lp) **Ekesu vihāresu bahū bhikkhū ca sāmaṇerā ca viharanti.**

[LT] In some, in buildings, many, monks, also, novices, also, live.

i.e. Many monks and novices live in some temple-buildings.

Eka-some (Neuter, Plural)

Read the following sentences:

(np) **Ekāni kulāni asaddhāni honti.**

[**a**-without+**saddhā**-faith, **+yo**]

[LT] Some, families, faithless, are.

i.e. Some families are faithless, **i.e.** non-religious.

(ap) **Ekāni madhurāni phalāni manussā khādanti.**

[**khādanti**=eat, **khāda**-to eat, **+a+anti**]

[LT] Some, sweet, fruits, men, eat.

i.e. Men eat some sweet fruits.

Note: The rest are as in masculine forms of "**eka**".

Eka-some
(Feminine, plural, in "**ā**" affix)

Read the following sentences:

(np) **Ekāyo itthiyo gāmaṁ gacchanti.**

Some women are going to the village.

****

Ekacca-some, others
Ekacciya, Ekatiya-some, others

Ekacca-some (M)

Note: Ekacca is found to be generally used in a comparative expression of two contrasts. See some sample sentences to understand how such comparative expression is written in the Pāḷi texts by using the word **ekacca**. Note that there is a *nipāta*-particle **pana** which emphasizes the contrast.

Read the following sentences:

(ns) **Ekacco manusso sīlavā hoti. Ekacco manusso pana sīlavā na hoti.**

[LT] Some, man, moral, is. some, man, on other hand, moral, not, is.

i.e. Some man is moral while on other hand, some man is not moral.

Note: pana-particle is used (a) either to initiate a continuation of the said topic or (b) to introduce a different one or (c) to show a contrast of previous statement. Here, it is the last one.

(np) **Ekacce manussā sīlavanto honti. Ekacce manussā pana sīlavanto na honti.**

[LT] Some, men, moral, are. some, men, on other hand, moral, not, are.

i.e. Some men are moral while on other hand some men are not moral.

(as) **Ekaccaṁ vādaṁ mama ruccati. Ekaccaṁ pana na ruccati.**

[LT] To some, to the view, for me, like. some, on other hand, not, like.

i.e. I like some view but I do not like some.

(ap) **Ekacce manusse naro passati. Ekacce manusse pana na passati.**

(is) **Ekaccena <u>kammena</u> sattā nirayaṁ gacchanti. ekaccena pana saggaṁ ekacce gacchanti.**

[LT] By some, by *kamma*, beings, to hell, go. by some, on other hand, to heaven, some, go.

i.e. Beings go to hell by some *kamma* but some go to heaven by some *kamma*.

(ip) **Ekaccehi, Ekaccebhi <u>sāmaṇerehi</u> bhikkhū na vasanti. ekaccehi pana vasanti.**

(ds) **Ekaccassa <u>bhikkhuno</u> ayaṁ upāsako dānaṁ deti. ekaccassa pana na deti.**

This lay follower offers alms to some monks, but not to others.

(dp) **Ekaccānaṁ, Ekaccesaṁ, Ekaccesānaṁ <u>bhikkhūna</u>ṁ dānaṁ deti.**

He offers alms to some monks.

(abs) **Ekaccasmā, Ekaccamhā, Ekaccā <u>vanā</u> dārūni narā labhanti.**

[LT] From some, from forest, to timber, men, get.

i.e. Men get timber from some forest.

(abp) **Ekaccehi, Ekaccebhi <u>vanehi</u> dārūni narā na labhanti.**

[LT] From some, from forests, to timbers, men, not, get.

i.e. Men do not get timber from some forests.

(ls) **Ekaccasmiṁ, Ekaccamhi, ekacce <u>dese</u> paṇḍitā vijjanti.**

[LT] In some, in location, the wise, are.

i.e. There are wise people in some location.

(lp) **Ekaccesu <u>desesu</u> pana paṇḍitā na vijjanti.**

[LT] In some, in locations, but, the wise, not, are.

i.e. But there are not wise people in some locations.

Note: The translation for easy sentences is not shown./.

Ekacca-some (N)

Read the following sentences:

(ns)**Ekaccaṁ kammaṁ vipākaṁ deti. Ekaccaṁ kammaṁ pana vipākaṁ na deti.**
[LT] Some, *kamma*, to the result, gives. some, *kamma*, but, to the result, not, gives.
i.e. Some *kamma* gives the result but some *kamma* does not.

(np) **Ekaccāni kammāni vipākaṁ denti. Ekaccāni kammāni pana vipākaṁ na denti.**

(as) **Ekaccaṁ jhānaṁ bhikkhu samāpajjati. Ekaccaṁ jhānaṁ pana na samāpajjati.**
[LT] To some, to *jhāna*, monk, enters. to some, *jhāna*, but, not, enter.
i.e. The monk enters some *jhāna* but not to some *jhāna*.

(ap) **Ekaccāni jhānāni bhikkhu samāpajjati. Ekaccāni jhānāni pana na samāpajjati.**
Note: samāpajjati=enters, attains, **saṁ+ā√pada+ya+ti**.

Ekacca-some (F)

Read the following sentences:

(ns) **Ekaccā itthī saddhā pasannā hoti. Ekaccā pana asaddhā apasannā hoti.**
[LT] Some, woman, has faith, devoted, is. some, but, has no faith, not devoted, is.
i.e. Some woman is faithful and devoted (to triple gem) but some are not faithful and not devoted.

Note: (1) **saddhā**=having faith, **saddhā+ṇa+si**, a *taddhita* noun. See Sutta 370 (2) **pasannā**-devoted, **pa√sada+ta+si**, a *kita*-verbal noun. See Sutta 582 to understand the structural morphology of this word. (3) **asaddhā**-without faith, **na+saddhā+ṇa+si**, a compound noun. (4) **apasannā**-not devoted, **na+pa√sada+ta+si**, a compound noun.

(np) **Ekaccā, Ekaccāyo itthīyo saddhā pasannā honti. Ekaccā pana asaddhā apasannā honti.**

(as) **Ekaccaṁ itthiṁ naro passati. ekaccaṁ na passati.**
A man sees some (a certain) woman. He does not see some (a certain) (other) one.

(ap) **Ekaccā, Ekaccāyo itthiyo naro passati. ekaccā na passati.**

LESSON 47

Numerical Nouns which mean "two"
Dvi, **Ubha, Dvaya**, **Taya** and **Ubhaya**.

Dvi-two.

Note: Three genders, ***plural only.**

Read the following sentences:

(np) **Dve, Duve purisā gāmaṁ āgacchanti.**
[LT] Two, men, to village, come.
i.e. Two men come to the village.

(ap) **Buddho Dve, Duve saccāni akkhāsi, sammutisaccañca paramatthasaccañca.**
[LT] Buddha, to two, to truths, proclaimed, conventional truth, also, ultimate truth, also.
i.e. Buddha proclaimed two (kinds of) truths; conventional truth and ultimate truth. [**akkhāsi**-said]

(ip) **Bhikkhu Dvīhi, Dvībhi purisehi saddhiṁ vihāre vasati.**
[LT] Monk, with two, with men, together, in the temple, live.
i.e. The monk lives in temple together with two men.

(dp) **Upāsakā Dvinnaṁ, Duvinnaṁ bhikkhūnaṁ cīvaraṁ denti.**
[LT] Male-devotees, for two, for monks, to robe, offer.
i.e. Male-devotees offer the robe to two monks.

(abp) **Naro Dvīhi, Dvībhi akusalehi dhammehi viramati.**
[LT] Man, from two, from unwholesome, from dhamma (things), abstains.
i.e. Man abstains from two unwholesome things.

(gp) **Dvinnaṁ, Duvinnaṁ kusalānaṁ akusalānaṁ ca phalaṁ atthi.**
[LT] Of both, of wholesome, of unwholesome, also, consequence, is.
i.e. There is consequence of both wholesome and unwholesome things.

(lp) **Bhikkhu Dvīsu, Duvesu samatha,vipassanābhāvanāsu ramati.**
[LT] Monk, in both, in *samatha* and *vipassanā* meditation, enjoys.
i.e. Monk enjoys in both *samatha* and *vipassanā* meditations.

Note: (1) **samatha**=practice of calm, **samu+tha+si**, a *kita* noun. See Sutta 628 (2) **vipassanā**-act of seeing specially, insight meditation, **vi√disa+yu+si**, a feminine gender *kita* noun belonging to *kaññā*-group. See Sutta 553. (3) **ramati**-enjoys, **ramu**-to play, to enjoy, **+a+ti**, an *ākhyāta* verb.

Ubha-two, both.
(Three genders, ***plural only**)

Read the following sentences:

(np) **Ubho, Ubhe <u>devamanussā</u> buddhassa dhammaṁ suṇanti.** [**deva**-deities, +**manussa**-man]
[LT] both, deities and men, of Buddha, to Dhamma, listen.
i.e. Both deities and men listen to Dhamma-teaching of Buddha.

(ap) **Ubho, Ubhe <u>devamanusse</u> buddho dhammaṁ deseti.**
[LT] To both, to deities and men, Buddha, to Dhamma, teaches.
i.e. Buddha teaches Dhamma to both deities and men.

(ip) **Upāsako Ubhohi, Ubhobhi, Ubhehi, Ubhebhi <u>saddhāsīlehi</u> samannāgato.**
[LT] Male-devotee, with both, *saddhā sīla*, endowed with.
i.e. Male-devotee is endowed with both *saddhā* and *sīla*.

(dp) **Upāsako Ubhinnaṁ <u>bhikkhūnaṁ</u> bhattaṁ deti.**
[LT] Male-devotee, for both, for monks, food, offers.
i.e. Male-devotee offers food for both monks.

(abp) **Naro Ubhohi, Ubhobhi, Ubhehi, Ubhebhi <u>duccaritehi</u> viramati.** [**vi√ramu+a+ti**]
[LT] Man, from both, from bad-conducts, abstains.
i.e. Man abstains from both bad-conducts.

Note: (1) **viramati**=abstains, **vi**-off, without, √**ramu**-to enjoy, **+a+ti**, an *ākhyāta* verb.

(gp) **Ubhinnaṁ <u>devamanussānaṁ</u> pasādaṁ Buddho labhati.**
[LT] Of both, of deities and men, devotion, Buddha, gets.
i.e. Buddha gets devotion of both deities and men.

(lp) **Bhikkhu Ubhosu, Ubhesu <u>samatha,vipassanābhāvanāsu</u> kusalo hoti.** [**kusalo**-skilled]
[LT] Monk, in both, in *samatha* & *vipassanā* meditations, skilled.
i.e. The monk is skilled in both *samatha* & *vipassanā* meditations.

****

Dvaya-a group of two, couple, both.

Taya-group of three, trio.

(Neuter gender, **a**-ending, **both numbers applicable**)

(ns) **Dvayaṁ <u>nāmañ</u>ca <u>rūpañ</u>ca aniccaṁ.**

[**nāmañca=nāmaṁ ca**, **rūpañca=rūpaṁ ca**. Re: 31]

[LT] Both, *nāma* (mental phenomenon), also, matter, also, impermanent.

i.e. Both mental phenomenon and physical phenomenon is *anicca*.

(np) **Dvayāni <u>puññapāpāni kammāni</u> loke santi.**

[**santi**=**asa**-to be, **+anti**, See Sutta 506]

[LT] Both, wholesome (virtuous), unwholesome (sinful), kammas, in the world, are.

i.e. There are both wholesome and unwholesome kammas in the world.

(as) **Dvayaṁ <u>nāmañ</u>ca <u>rūpañ</u>ca aniccato bhikkhu passati.**

[LT] To both, to *nāma* (mental phenomenon), also, to matter, also, as impermanent, monk, sees.

i.e. The monk sees both mental phenomenon and physical phenomenon as *anicca*.

(ap) **Dvaye, Dvayāni <u>sammutiparamatthasaccāni</u> buddho deseti.**

[LT] To both, *sammuti* (conventional) truth and *paramattha* (ultimate) truths, Buddha, teaches.

i.e. Buddha teaches both conventional truth and ultimate truths.

(is) **Dvayena <u>puññapāpena kammena</u> sattā sukhadukkhaṁ anubhavanti.**

[LT] By both, *puñña* (wholesome) *pāpa* (unwholesome), by *kamma*, beings, to happiness and suffering, experience.

i.e. Beings experience happiness and suffering by both wholesome and unwholesome *kammas*.

(ip) **Dvayehi, Dvayebhi <u>puññapāpehi kammehi</u> sattā sukhadukkhaṁ anubhavanti.**

(ds) **Cetanā Dvayassa kusalā'kusalassa kammassa paccayo hoti.**
[LT] Volition, of both, wholesome and unwholesome, of *kamma*, cause, is.
i.e. Volition (intent) is the cause of both wholesome and unwholesome *kamma*.

(dp) **Cetanā Dvayānaṁ kusalā'kusalānaṁ kammānaṁ paccayo hoti.**
Note: (1) **cetanā**=volition, intent, mental spur preceding actions, **cita**-to stir, **+yu+si**, a feminine gender *kita*-noun belonging to *kaññā*-group. See Sutta 553.

(abs) **Dvayasmā, Dvayamhā kusalā'kusalakammā aññatra vipāko na uppajjati.**
[LT] From both, from wholesome and unwholesome kamma, without/ apart (from)/aside (from), result, not, is.
i.e. There is no result without both wholesome and unwholesome kammas.

(abp) **Dvayehi, Dvayebhi kusalā'kusalakammehi aññatra vipāko na uppajjati.**

(gs) **Dvayassa nāmarūpassa niccaṁ khayadhammo vayadhammo atthi.**
[LT] Of both, of mental and physical phenomenon, always, the nature of fading-out, the nature of passing, is.
i.e. There is the nature of fading-out and passing of both mental and physical phenomenon.

(gp) **Dvayānaṁ nāmarūpānaṁ niccaṁ khayadhammo vayadhammo atthi.**
Note: (1) **khayadhammo**=of the nature of fading-out, **khaya**-fading+**dhamma**-of nature (2) **vayadhammo**-of the nature of passing, **vaya**-passing, disappearing, **+dhamma**. Both are compound nouns.

(ls) **Dvayasmiṁ, Dvayamhi jhānasamāpattiyaṁ buddho abhiramati.** [**abhi√ramu+a+ti**]
[LT] In both, in *jhāna* and *samāpatti*, Buddha, enjoys.
i.e. Buddha enjoys in both *jhāna* and *samāpatti*(meditation attainment).

(lp) **Dvayesu cetovimutti,paññāvimuttīsu buddho abhiramati.**
[LT] In both, in *cetovimutti* (mental-liberation) and *paññāvimutti* (intellectual-liberations), Buddha, enjoys.
i.e. Buddha enjoys in both mental liberation and intellectual liberations.
Note: abhiramati=specially enjoys, **abhi**-specially, **√ramu**-to enjoy, **+a+ti**.

Ubhaya-two, both

(Neuter Gender)

(Both singular and plural are applicable)

(ns) **Ubhayaṁ <u>nāmarūpa</u>ṁ adhuvaṁ.**

[**adhuvaṁ=na**-not, √**dhuva**-eternal, *adj, noun*]

[LT] Both, mental and physical phenomenon, impermanent.

i.e. Both mental and physical phenomenon is impermanent.

(np) **Ubhayāni nāmarūpāni addhuvāni.**

(as) **Arahā Ubhayaṁ <u>nāmarūpa</u>ṁ addhuvato passati.**

[LT] The enlightened saint, to both, to mental and physical phenomenon, as impermanent, sees.

i.e. The enlightened saint sees both mental and physical phenomenon as impermanent.

(ap) **Arahā Ubhaye, Ubhayāni <u>nāmarūpāni</u> addhuvato passati.** [**adhuva**-impermanent**+to**-as]

(is) **Ubhayena <u>nāmarūpena</u> sattā jīvanti.**

[**jīvanti=jīva**-to live, **+a+anti**]

[LT] By both, by mental and physical phenomenon, beings, live.

i.e. Beings live by means of both mental and physical phenomenon.

(ip) **Ubhayehi, Ubhayebhi <u>nāmarūpehi</u> sattā jīvanti.**

(ds) **Ubhayassa <u>nāmarūpassa</u> avijjā paccayo hoti.**

[**paccayo**=cause]

[LT] For both, for mental and physical phenomenon, ignorance, the cause, is.

i.e. Ignorance is the cause of both mental and physical phenomenon.

(dp) ***Ubhayesaṁ, *Ubhayesānaṁ <u>nāmarūpāna</u>ṁ avijjā paccayo hoti.**

(abs) **Ubhayasmā, Ubhayamhā <u>nāmarūpapaccayā</u> saḷāyatanaṁ uppajjati.**

[LT] From both, from reason of mental and physical phenomenon, six base of consciousness, arises.

i.e. The six base of consciousness arises due to both mental and physical phenomenon cause.

Note: (1) **saḷāyatanaṁ**=six base of consciousness, **cha**-six, +**āyatanaṁ**-base, **+si**, **cha** changed to **sa**, **ḷ** is inserted before **ā>saḷāyatana**, a neuter gender compound noun. See Sutta 35, 571.

(abp) **Ubhayehi, Ubhayebhi <u>nāmarūpehi</u> saḷāyatanaṁ uppajjati.**

(gs) **Ubhayassa <u>nāmarūpassa</u> vipāko saḷāyatanaṁ.**

[LT] Of both, of mental and physical phenomenon, the result, six base of consciousness.

i.e. The six base of consciousness is the result of both mental and physical phenomenon.

(gp) ***Ubhayesaṁ, *Ubhayesānaṁ <u>kusalākusalāna</u>ṁ vipāko sukhadukkhaṁ.**

[LT] Of both, of wholesome and unwholesome deeds, the result, happiness and suffering.

i.e. Happiness and suffering is the result of both wholesome and unwholesome deeds.

(ls) **Ubhayasmiṁ, Ubhayamhi <u>nāmarūpe</u> sattā attato niccato maññanti.**

[LT] In both, in mental and physical phenomenon, beings, as atta, as eternal, think.

i.e. Beings think both mental and physical phenomenon as atta and as eternal.

Note: maññanti=think, **mana**-to think, to aware, **+ya+anti**.

(lp) **Ubhayesu <u>nāmarūpesu</u> sattā taṇhādiṭṭhīhi upādiyanti.**

[LT] In both, in mental and physical phenomenon, beings, with craving and wrong views, hold onto.

i.e. Beings hold onto both mental and physical phenomenon with craving and wrong views.

Note: upādiyanti=hold onto, **upa**-closely, **ā**-very much, intensifier, √**dā**-to take, **+i+ya+anti**.

LESSON 48

Ti-three
(three genders, ***plural only**)

Ti-three (M)

Read the following sentences:

(np) **Tayo lokā santi.**
[LT] Three, worlds, are.
i.e. There are three worlds.

(ap) **Tayo loke buddho abhijānāti.**
[LT] To three, to worlds, Buddha, specially knows.
i.e. Buddha specially knows three worlds.

(ip) **Tīhi, Tībhi kusalavitakkehi buddho niccaṁ viharati.**
[LT] With three, with wholesome thoughts, Buddha, always, lives.
i.e. Buddha always lives with three wholesome thoughts.

Note: (1) **kusalavitakkehi**=with wholesome thoughts, **kusala**-wholesome, +**vitakka**-thought, **+hi**. (2) **niccaṁ**-always. *adv*.

(dp) **Tiṇṇaṁ, Tiṇṇannaṁ akusalamūlānaṁ pahānaṁ buddho deseti.**
[LT] For three, for the roots of unwholesome things, to the removing, Buddha, teaches.
i.e. Buddha teaches for removing three roots of unwholesome things.

Note: akusalamūlānaṁ=of roots of unwholesome things, **akusala**-unwholesome, +**mūla**-root+**naṁ**.

(abp) **Tīhi, Tībhi duccaritehi sappurisā viramanti.**
[LT] From three, from bad-conducts, saints, abstain.
i.e. Saints abstain from three bad-conducts.

(gp) **Tiṇṇaṁ, Tiṇṇannaṁ sucaritānaṁ vipāko iṭṭho hoti.**

[LT] Of three, of good-conducts, result, pleasant, is.

i.e. The result of three good-conducts is pleasant.

(gp) **Tiṇṇaṁ, Tiṇṇannaṁ duccaritānaṁ vipāko aniṭṭho hoti.**

[LT] Of three, of bad-conducts, result, unpleasant, is.

i.e. The result of three bad-conducts is unpleasant.

Note: (1) **duccaritānaṁ**=of bad conducts, **du**-bad, **carita**-conduct, character, **+naṁ**. (2) **sucaritānaṁ**=of good conducts, **su**-good, √**carita**-conduct, character, **+naṁ**. (3) **iṭṭho**=pleasant, likable, **isu+ta**, a *kita*-noun. See Sutta 573 for the structure of this word. (4) **aniṭṭho**-unpleasant, not likable. **na**-not, **iṭṭho**, a compound noun.

(lp) **Tīsu sucaritesu sappurisā ramanti.**

[LT] In three, in good-conducts, saints, enjoy.

i.e. Saints enjoy in (doing) three good-conducts.

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Ti-three (N)

Read the following sentences:

(np) **Tīṇi akusalamūlāni vijjanti. Katamāni tīṇi? lobho, doso, moho ca.**

[LT] Three, roots of unwholesome things, are. What three? greed, anger, delusion, also.

i.e. There are three roots of evil. What three? greed, anger and delusion.

(ap) **Tīṇi kusalamūlāni bhāvetabbāni, katamāni tīṇi? alobho, adoso, amoho ca.**

[LT] To three, to the roots of wholesome things, should be developed, what, three, non-greed, goodwill, wisdom, also.

i.e. Three roots of virtuous things should be developed. What three? Non-greed, goodwill, and wisdom.

Ti-three (F)

Read the following sentences:

(np) **Tisso sikkhā adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.**
[LT] Three, trainings, advanced-moral training, training for development of advanced mind, training for advanced wisdom.
i.e. There are three kinds of trainings; advanced-moral training, training for the development of advanced mind, training for advanced wisdom.

(ap) **Bhikkhūhi Tisso sikkhā sikkhitabbā.**
[**sikkhitabbā**=**sikkha**-to practice, **+i+tabba+yo**]
[LT] By monks, to three, to trainings, should practice.
i.e. Three-fold trainings should be practiced by monks.

(ip) **Tīhi,Tībhi sikkhāhi bhagavato sāvakā sampajjanti.**
[LT] With three, with trainings, of Buddha, disciples, endowed with.
i.e. The disciples of Buddha are endowed with three trainings.
Note: sampajjanti=are endowed with, complete with, **saṁ**-well, √**pada**-to be, **+ya+anti**.

(dp) **Tissannaṁ sikkhānaṁ paripūriya bhikkhū vāyamanti.**
[**vāyama**-to strive, **+a+anti**]
[LT] For three, for trainings, for fulfilling [having accomplished, having fulfilled], monks, strive.
i.e. Monks strive to fulfill three trainings.

(abp) **Tīhi,Tībhi sikkhāhi aññā sikkhā na'tthi.** [**na+atthi**]
[LT] From three, from trainings, other, training, not, is.
i.e. There is no other training except three trainings.

(gp) **Tissannaṁ sikkhānaṁ pāripūriyā maggaphalāni bhikkhū sacchikaronti.**
[LT] Of three, of trainings, due to fulfilling, path and fruition stages of enlightenment, monks, witness.
i.e. Due to fulfillment of three trainings, monks witness (achieve) the path and fruition stages of enlightenment.

(lp) **Bhikkhū Tīsu sikkhāsu sikkhanti.**
[LT] Monks, in three, in trainings, train.
i.e. Monks train in the three trainings.

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LESSON 49

Catu-four (M)
(Three genders, *__plural only__)

Read the following sentences:

(np) **Cattāro, Caturo satipaṭṭhānā saṁvijjanti.**
[**saṁvijjanti**=**saṁ√vida**-to be, **+ya+anti**]
[LT] Four, mindfulness-meditations, are.
i.e. There are four mindfulness-meditations.

(ap) **Cattāro, Caturo satipaṭṭhānā buddhena desitā.**
(passive voice).
[LT] To four, to mindfulness-meditations, by Buddha, taught.
i.e. Four mindfulness meditations are taught by Buddha.
Note: desitā=taught, **disa**-to teach, **+i+ta**, a *kita*-verb.

(ip) **Catūhi, Catūbhi, Catubbhi satipaṭṭhānehi bhagavato sāvakā sukhaṁ labhanti.**
[LT] By four, by mindfulness-meditations, of Buddha, disciples, to happiness, attain.
i.e. The disciples of Buddha attain happiness by (through) four mindfulness meditations.

(dp) **Bhikkhū Catunnaṁ satipaṭṭhānānaṁ bhāvanāya vāyamanti.**
[LT] Monks, for four, for mindfulness-meditations, for developing, strive.
i.e. Monks strive for developing four mindfulness meditations.

(abp) **Catūhi, Catūbhi, Catubbhi satipaṭṭhānehi maggaphalāni uppajjanti.**
[LT] From four, from mindfulness-meditations, path and fruition knowledge, arise.
i.e. The path and fruition knowledge arise from (the practice of) four mindfulness meditations.

(gp) **Catunnaṁ satipaṭṭhānānaṁ bhāvitattā buddho buddhattaṁ pāpuṇāti.**

[LT] Of four, of mindfulness-meditations, due to having developed, Buddha, to the state of Buddha/Buddhahood, attains.

i.e. Buddha attains Buddhahood for having developed four mindfulness meditations.

Note: (1) **bhāvitattā**=due to having developed, **bhāvita**-developed, +**tta**-being, +**smā**-due to. This is a *taddhita*-noun which consists of three component parts: **bhāvita+tta**-suffix, **+smā**-case-ending. (2) **Buddhattaṁ**=to Buddhahood, **buddha+tta**-suffix, **+aṁ**-case-ending. Refer to Sutta 360 regarding ***tta***-suffix.

(lp) **Catūsu satipaṭṭhānesu suppatiṭṭhitacittā sukhaṁ labhanti.**

[LT] In four, in mindfulness-meditations, those having well-grounded mind, to happiness, attain.

i.e. Those having well-grounded mind in four mindfulness meditations attain happiness.

Note: suppatiṭṭhitacittā=of well-grounded mind, **su**-well, √**patiṭṭhita**-stood, grounded+**citta**-mind (a compound noun), one extra **p** added per 28.

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Catu-four (N)

Read the following sentences:

(np) **Cattāri ariyasaccāni saṁvijjanti.**

[LT] Four, noble truths, are.

i.e. There are four noble truths.

(ap) **Cattāri ariyasaccāni buddho deseti.**

[LT] To four, to noble truths, Buddha, teaches.

i.e. Buddha teaches four noble truths.

(ip) **Catūhi, Catūbhi, Catubbhi vesārajjehi samannāgato tathāgato.**

[LT] With four, with spiritual valiant-stages, blessed with, Buddha.

i.e. Buddha is blessed with four valiant spiritual-stages.

Note: vesārajja=being brave and unreserved, **visārada**-brave, being without reservation, **+ṇya+hi**, a *taddhita*-noun. See Sutta 360 regarding this suffix.

(dp) **Catunnaṁ <u>ariyasaccānaṁ</u> adassanā evaṁ dīgha'maddhānaṁ amhehi sandhāvitaṁ.**
[LT] For four, for noble truths, for reason of not seeing, thus, long, journey of life, by us, wandered.
i.e. We had been wandering in the long journey of life for not seeing the four noble truths.

Note: sandhāvitaṁ=wandered around, run around, **saṁ**-well, √**dhāvu**-to run, **+i+ta+si**, a *kita*-verb.

(abp) **Catūhi, Catūbhi, Catubbhi <u>vacīduccaritehi</u> sappurisā viramanti.**
[LT] From four, from bad verbal conducts, saintly people, abstain.
i.e. Saintly people abstain from four bad verbal conducts.

(gp) **Buddho Catunnaṁ <u>jhānānaṁ</u> pāragū hoti.**
[LT] Buddha, of four, of jhānas, expert, is.
i.e. Buddha is expert in four jhānas.

Note: pāragū=the one who had gone to the shore. This term metaphorically refers to someone who had accomplished in pursuit of a specific field of knowledge or action. **pāra**-shore, √**gamu**-to go, **+rū+si**, a *kita*-noun, See Sutta 534.

(lp) **Catūsu <u>jhānesu</u> buddho abhiramati.**
[LT] In four, in *jhānas*, Buddha, enjoys.
i.e. Buddha enjoys in four *jhānas*.

Catu-four (F)

Read the following sentences:

(np) **Catasso <u>itthiyo</u> bhikkhuniyo ca vihāraṁ āgacchanti.**
i.e. Four women and nuns come to the monastery.

(ap) **Catasso appamaññā bhagavā deseti.**
[LT] To four, to meditation of immeasurables, Buddha, teaches.
i.e. Buddha teaches four immeasurable meditations.
[See *Abhidhamma*, meditation section regarding these four meditations].

Note: appamaññā = immeasurables, **a**-without, **pa**√**mā**-to measure, **+ ṇya + yo**, a *kita*-verbal noun.

(ip) **Catūhi, Catūbhi, Catubbhi samādhibhāvanāhi bhikkhu abhiññā sacchikaroti.**

[LT] By four, by developing four modes of concentration, monk, special knowledge, witness, **i.e.** attains.

i.e. Monk witnesses the special knowledge by developing four modes of concentration.

Note: (1) **samādhibhāvanā**=concentration development, **samādhi**-concentration, +**bhāvanā**-act of developing, **+si**, a compound noun. (2) **abhiññā**=special knowledge which comprise psychic capacities and the fourth stage of fruition knowledge where the process of enlightenment culminated. **abhi**-specially√**ñā**-to know, **+kvi**. *Kvi*-suffix is erased and one extra **ñ** added to the root. Note that both **bhāvanā** and **abhiññā** belong to *kaññā*-group nouns and **samādhi** belongs to *aggi*-group nouns.

(dp) **Catassannaṁ parisānaṁ anukampāya buddho dhammaṁ deseti.**

[LT] Of four, of assemblies, for being compassionate, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma out of compassion to four kinds of assemblies.

(abp) **Catūhi, Catūbhi, Catubbhi vipattīhi ariyapuggalā muccanti.**

[LT] From four, from failures, enlightened saints, free.

i.e. Enlightened saints are free from four kinds of failures.

Note: vipatti=failure, ruination, **vi**-out of order, √**pada**-to be, **+ti+si**, a *kita*-noun belonging to *ratti*-group nouns.

(gp) **Catassannaṁ parisānaṁ ajjhāsayaṁ oloketvā buddho dhammaṁ deseti.**

[LT] Of four, of assemblies, inner mental tendencies /disposition /desire /wish, having investigated, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma after investigating inner mental tendencies of four assemblies.

Note: oloketvā=having looked in, **ava**-in depth, √**loka**-to see, **+i+tvā**-having, a *kita*-verb.

(lp) **Catūsu parisāsu buddho dhammaṁ deseti.**

[LT] In four, in assemblies, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma in four kinds of assemblies.

Four assemblies: (1) Khattiya (Royal) audience, (2) Brāhmin audience (3) House-holder laity audience (4) Monastic audience (Monks and Bhikkhunīs).

LESSON 50

Pañca-five (M, N, F)

Three genders, ***Plural only**.

Note: From **pañca** to all upward numerical nouns can be used with any corresponding words regardless of any gender. For example: **pañca purisā, pañca itthiyo, pañca cittāni** etc.

(np) **Pañca upādānakkhandhā saṁvijjanti.**
[LT] Five, aggregates of attachment, are.
i.e. There are five aggregates of attachments.

(ap) **Pañca upādānakkhandhe vipassako aniccato anupassati.**
[LT] To five, to aggregates of attachment, meditator of *vipassanā*-meditation, as *anicca*, repeatedly sees.
i.e. *Vipassanā*-meditator repeatedly sees five aggregates of attachment as *anicca*.

(ip) **Yebhuyyena loke sattā Pañcahi kāmaguṇehi niccaṁ abhiramanti. kusalesu pamajjanti.**
[LT] Mostly, in the world, beings, with five, with sensual pleasures, always, specially enjoy, in wholesome things, forget.
i.e. Beings in the world mostly enjoy with five sensual pleasures always and forget in (doing) wholesome (virtuous) things.

(dp) **Bhikkhu Pañcannaṁ indriyānaṁ bhāvanāya kammaṭhānaṁ bhāveti.**
[LT] Monk, to five, to positive mental faculties, for development, to meditation, practice.
i.e. Monk practices meditation in order to develop five positive mental faculties.

(abp) **Pañcahi kāmaguṇehi buddho vimuccati.**
[LT] From five, from sensual pleasures, Buddha, liberated.
i.e. Buddha is free from (the influences of) five sensual pleasures.

(gp) **Pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sagge opapātiko hoti.**

[LT] Of five, of down-ward, of fetters, due to eradication, in heaven, a being of spontaneous-birth, is.

i.e. Due to eradication of five down-ward fetters, (one) becomes a being of spontaneous birth (in heaven).

Note: (1) **orambhāgiyaṁ**=relating to downward segment of life, **oraṁ**-downward, √**bhāga**-segment, **+iya+aṁ**, a *taddhita*-noun. (2) **saṁyojanānaṁ**=of fetters, **saṁ**-well√**yuja**-to bind, **+yu+naṁ**. (3) **parikkhayā**-due to eradication. **pari**-all around, completely, √**khī**-to have no more, **+ṇa+smā**-due to, for reasons of. **smā** changed to **ā** by rule of Sutta 108.

(lp) **Vipassako Pañcasu upādānakkhandhesu udayabbayānupassī viharati.**

[LT] Vipassanā-meditator, in five, in aggregates of attachment, seeing the arising and passing, lives.

i.e. A vipassanā-meditator lives seeing the arising and passing of the five aggregates of attachments.

Note: (1) **vipassako**=**vipassanā**-meditator, **vi**-specially, √**disa**-to see, **+ṇvu+si**. a *kita*-noun belonging to *purisa*-group, (2) **upādānakkhandhesu**=in aggregates of attachment, **upādāna**-attachment, +**khadha**-aggregates, **+su**. a compound noun, *purisa*-group, (3) **udayabbayānupassī**=the one who reflects on the arising and passing, **udaya**-arising, **vaya**-passing, + **anu**-repeatedly, +√**disa**-to see. This root changed to **passa+ṇī**-habitually, +**si**, a *kita* noun belonging to *daṇḍī*-group nouns.

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LESSON 51

Saṭṭhi-sixty

(Feminine gender, both numbers)

Note: The corresponding modified-noun words are in plural case even though its corresponding modifier numerical noun is a singular. See such words that come before underlined words in all singular cases. This is an unusual, distinctive pattern of such numerical nouns which are against the basic rule of syntax.

Read the following sentences:

(ns) **Saṭṭhi bhikkhū tevijjā.**

[LT] Sixty, monks, tevijja-monks.

i.e. Sixty monks are tevijja-monks (those who have attained three kinds of super-knowledge).

(np) **Saṭṭhi, saṭṭhiyo bhikkhū tevijjā.**

(as) **Saṭṭhiṁ purise passati.**

i.e. He sees sixty men.

(ap) **Saṭṭhiyo purise passati.**

(is) **Saṭṭhiyā bhikkhūhi saha buddho vasati.**

i.e. The Buddha lives with sixty monks.

(ip) **Saṭṭhīhi-saṭṭhībhi bhikkhūhi saha buddho vasati.**

(ds) **Saṭṭhiyā purisānaṁ dhanaṁ rājā deti.**

i.e. The king gives wealth to sixty men.

(dp) **saṭṭhīnaṁ bhikkhūnaṁ bhattaṁ upāsakā denti.**

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(abs) **Saṭṭhiyā gāmehi naro apakkamati.**

i.e. The man departs from sixty villages.

(abp) **Saṭṭhīhi-saṭṭhībhi gāmehi bhikkhū apakkamanti.**

(gs) **Saṭṭhiyā bhikkhūnaṁ sīlaṁ parisuddhaṁ hoti.**

[LT] Of ixty, of monks, morality, pure, is.

i.e. The morality of sixty monks is pure.

(gp) **Saṭṭhīnaṁ bhikkhūnaṁ sīlaṁ parisuddhaṁ hoti.**

(ls) **Saṭṭhiyaṁ vihāresu bhikkhū ca sāmaṇerā ca viharanti.**

i.e. Monks and novices live in sixty monasteries.

(lp) **Saṭṭhīsu vihāresu bhikkhū viharanti.**

Note: Most easily understandable sentences are left untranslated. Note that there is only a plural case-ending in all corresponding modified nouns for both cases which is a bit different from other ordinary nouns. Even though this is not a strictly fixed pattern, it is nonetheless **found in numerical nouns starting from vīsa (twenty) to navuti (ninety)**.

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LESSON 52

ti-suffixed numerical nouns

Any numeral noun ending in "**ti**" affix such as **Vīsati**, **Sattati**, **Asīti** and **Navuti** are of feminine gender, ***singular**, *ratti*-group.

Vīsati-twenty
(Feminine gender, ***Singular only**)

Read the following sentences:

(ns) **Vīsati <u>bhikkhusahassāni</u> arahattaṁ pāpuṇiṁsu.**
[**pāpuṇiṁsu**=reached, attained]
[LT] Twenty, monks in thousands, to the state of Arahanta-sainthood, achieve.
i.e. Twenty-thousand monks attained to Arahanta-sainthood.
[**pāpuṇiṁsu**=**pa√apa**-to reach, **+uṇā+uṁ**]

(as) **Vīsatiṁ <u>bhikkhū</u> puriso passati.**
The man sees twenty monks.

(is) **Vīsatiyā <u>bhikkhūhi</u> saha puriso araññe dhammaṁ carati.**
[LT] With twenty, with monks, together, man, in the forest, to Dhamma, practices.
i.e. Man practices Dhamma in the forest together with twenty monks.

(ds) **Vīsatiyā <u>bhikkhūnaṁ</u> upāsako dānaṁ deti.**
A lay devotee gives alms to twenty monks.

(abs) **Vīsatiyā <u>gāmehi</u> rājā āyaṁ labhati.**
[LT] From twenty, from villages, king, revenue, gets.
i.e. King gets revenue from twenty villages.

(gs) **Vīsatiyā <u>bhikkhūnaṁ</u> vattaṁ sāmaṇerā karonti.**
[LT] Of twenty, of monks, to necessary caretaking /duty /service /responsibility, novices, do.
i.e. Novices do the necessary care-taking of twenty monks.
Note: vatta-necessary care-taking duty mentioned and prescribed in the *vinaya* texts.

(ls) **Vīsatiyaṁ <u>bhikkhūsu</u> manussā pasīdanti.**
People are pleased with the twenty monks.

Note: Though **<u>vīsa</u>** <u>is singular by itself, its corresponding modified nouns are mostly in plural</u>. Note this outstanding fact which is similar to **saṭṭhi**. For **sattati** (seventy), **asīti** (eighty), **navuti** (ninety), similar sentence patterns can be written as shown in these numerical nouns./.

LESSON 53

Sata-hundred

(**Note:** Neuter gender, **a**-ending, Both Numbers)

Read the following sentences:

(ns) **Ekaccānaṁ manussānaṁ Sataṁ <u>āyuppamāṇaṁ</u> hoti.**

[LT] Of some, of men, a hundred, life-measure/life-span, is.

i.e. The life expectancy measure of some men is one hundred.

(np) **Ekaccānaṁ manussānaṁ Satā, Satāni <u>āyūni</u> honti.**

(as) **Āyasmā sāriputto Sataṁ <u>kappe</u> pubbenivāsānussatiñāṇena anussarati.**

[LT] Venerable, Sāriputta, for a hundred, for worlds, by means of psychic-capacity of recalling the past lives, remembers.

i.e. Venerable Sāriputta remembers (various existences in) a hundred world by means of psychi-capacity of recalling the past lives.

(ap) **Āyasmā sāriputto Sate, Satāni <u>kappāni</u> pubbenivāsānussatiñāṇena anussarati.**

Note: pubbenivāsānussatiñāṇena=by super-knowledge which can recollect past lives, **pubbe**-in the past, +**nivāsa**-lived life+ **anussati**-recollection+**ñāṇa**-knowledge+**nā**-by (a compound noun).

(is) **Satena kītaṁ.**

[LT] By a hundred, bought.

i.e. (It was) bought by a hundred.

(ip) **Satehi, Satebhi kītaṁ.**

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(ds) **Upāsako Satassa bhikkhusaṅghassa dānaṁ deti.**

[LT] Male-devotee, for a hundred monk community, charity, offers.

i.e. Male-devotee offers charity for a community of hundred-monk.

(dp) **Upāsakā Satānaṁ bhikkhūnaṁ dānaṁ denti.**

(abs) **Satasmā, Satamhā, gāmā rājā suṅkaṁ labhati.**

[LT] From hundred, from village, king, to tax, gets.

i.e. King gets tax from a hundred village.

(abp) **Satehi, Satebhi gāmehi rājā suṅkaṁ labhati.**

(gs) **Satassa iṇassa hetu naro bandhiyati.** [**iṇa**-debt]

[LT] Of a hundred, of debt, due to, man, jailed.

i.e. Man gets jailed due to a hundred debt.

(gp) **Satānaṁ kahāpaṇānaṁ hetu naro bandhiyati.**

[**kahāpaṇa**-cash, money]

[LT] Of hundreds, of money, due to, man, jailed.

i.e. Man gets jailed due to hundreds of money.

(ls) **Satasmiṁ, Satamhi kappe mahābrahmā tiṭṭhati.**

[LT] In a hundred, in the world, great god, exists.

i.e. Great god exist in (the life-span of) a hundred world.

(lp) **Satesu kappesu mahābrahmā tiṭṭhati.**

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LESSON 54

Asaṅkheyya-countless, infinity, Aeon

(Neuter gender, **a**-ending, Both Numbers)

Read the following sentences:

(ns) **Asaṅkheyyaṁ <u>kappa</u>ṁ brahmānaṁ āyu hoti.**

[LT] For an aeon, for the world, of gods, life-span, is.

i.e. The life span of god is for one aeon of the world.

Note: asaṅkheyyyaṁ=not countable, **a**-not, **saṁ**-well, √**khyā**-to count, +**ṇya**-to be, **+si**, a *kita*-noun, See Sutta 541 about this suffix.

(np) **Asaṅkheyyāni <u>kappāni</u> brahmānaṁ āyūni honti.**

(as) **Chaḷabhiññho bhikkhu Asaṅkheyyaṁ <u>kappa</u>ṁ pubbe nivāsaṁ anussarati.**

[LT] Who possessed six psychic-powers, monk, for an aeon, for the world, in the past, to life, recalls.

i.e. The monk who possessed six-psychic powers recalls the past lives (spanning) for one aeon of the world.

Note: chaḷabhiññho=the one who has six *abhiññā*, **cha**-six, **+abhiññho**, a compound-noun. **ḷ** is inserted by rule 35.

(ap) **Chaḷabhiññā bhikkhū Asaṅkheyye, Asaṅkheyyāni <u>kappāni</u> pubbe nivāsaṁ anussaranti.**

[LT] Who possessed six psychic-powers, monks, for aeons, for the worlds, in the past, to life, recall.

i.e. The monks who possessed six-psychic powers recall the past lives (spanning) for aeons of the worlds.

(is) **Sattānaṁ atītajāti Asaṅkheyyena <u>kappena</u> gaṇetuṁ na sakkoti.**

[LT] Of beings, to past life, with aeon, with the world, to count, not, possible.

i.e. It is not possible to count the past life of beings by term of aeon of the world.

Note: (1) **atītajāti**=past life, **atīta**-past+**jāti**-life (a compound noun). (2) **gaṇetuṁ**=to count, **gaṇa**-to count, **+i+tuṁ**, a *kita*-verb. (3) **sakkoti**-is able. **saka**-to be able, **+o+ti**.

(ip) **Sattānaṁ atītajātiyo Asaṅkheyyehi, Asaṅkheyyebhi <u>kappehi</u> gaṇetuṁ na sakkoti.**

[LT] Of beings, to past lives, with aeons, with the worlds, to count, not, possible.

i.e. It is not possible to count the past lives of beings by terms of aeons of the worlds.

(ds) **Asaṅkheyyassa <u>mahājanassa</u> buddhā anukampanti.**

[LT] For countless, for people, Buddha, feel compassion.

i.e. Buddhas feel compassion for countless people.

(dp) **Asaṅkheyyānaṁ <u>sattāna</u>ṁ buddhā anukampanti.**

[LT] For countless, for beings, Buddhas, feel compassion.

i.e. Buddhas feel compassion for countless beings.

(abs) **Asaṅkheyyasmā, Asaṅkheyyamhā <u>jātiparamparā</u> buddho vimuccati.**

[LT] From countless, from series of rebirths, Buddha, free.

i.e. Buddhas is free from countless series of rebirths.

Note: jātiparamparā=a continuous series of rebirths, **jāti**-rebirth, +**paraṁ**-to other rebirth, +**apara**-other rebirth, +**smā**-from (a compound noun).

(abp) **Asaṅkheyyehi, Asaṅkheyyebhi <u>vaṭṭadukkhehi</u> buddho vimuccati.**

[LT] From countless, from cycles (*vaṭṭa*) of suffering, Buddha, free.

i.e. Buddha is free from countless cycles of sufferings (**vaṭṭa** is also called **saṁsāra**-cycles of rebirths).

Note: vaṭṭadukkhehi=from the cycles of suffering, **vaṭṭa**-cycles, +**dukkha**-suffering, **+hi**, a compound noun.

(gs) **Asaṅkheyyassa <u>pāramīñāṇassa</u> vasena buddho dhammaṁ deseti.**

[LT] Of countless, of *pāramī-ñāṇa*, by power of, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma by the power of countless *pāramī-ñāṇa*. (**pāramī-ñāṇa:** wisdom acquired as a result of countless noble deeds performed in the previous past lives by our Buddha as a Bodhisatta).

Note: pāramīñāṇassa=of knowledge acquired through fulfillment of noble deeds called *pāramī*, **pāramī**-the noble, selfless deeds of bodhisatta, **+ñāṇa**-knowledge, **+sa**, a compound noun.

(gp) **Asaṅkheyyānaṁ <u>pāramīñāṇāna</u>ṁ vasena buddho dhammaṁ deseti.**

(ls) **Asaṅkheyyasmiṁ, Asaṅkheyyamhi <u>kappe</u> bodhisatto pāramiyo pūresi.**

[LT] In countless, in the worlds, Buddha-to-be, selfless noble deeds, fulfilled.

i.e. The Buddha-to-be fulfilled (**i.e.** performed) selfless noble deeds in the countless worlds.

(lp) **Asaṅkheyyesu <u>kappesu</u> bodhisatto pāramiyo pūresi.**

Note: (1) **pāramī**=noble deeds fulfilled by Buddha-to-be aspirants in the past countless lives. **parama**-holy men+**ī**-deeds, a *taddhita*-noun belonging to *nadī*-group. (2) **pūresi**=fulfilled, **pūra**-to fuffill, **+ṇe+ī**, an *ajjattanī*-mode *ākhyāta*-verb. **ṇ** of **ṇe** affix is erased. **ī** is shortened to **i** and **s** is inserted.

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II.II.NUM.46-55

LESSON 55

The Ordinal Nouns Reader

Paṭhama-the first (M)

(Masculine gender, **a**-ending, ***singular only**)

Read the following sentences:

(ns) **Abhikkantā bhante ratti. nikkhanto Paṭhamo yāmo.**

[LT] Gone, Lord Buddha, the night, passed, the first, phase.

i.e. Lord Buddha, the night is already past and the first part of the night is gone.

(as) **Bhikkhu Paṭhamaṁ jhānaṁ *upasampajja viharati.**

[LT] Monk, to the first, to *jhāna*, having attained, dwells.

i.e. The monk dwells having attained to the first *jhāna*.

Note: ***upasampajja**=having attained, **upa**-closely, **saṁ**-well, √**pada**-to go + **tvā**-having, a gerund *kita*-verb. **ṁ** of **saṁ** changed to **m** per 31. The final vowel of the root erased per 521>**upasam√pad+tvā**. **tvā** changed to **ya** per 597> **upasam+pad+ya**. **dya** changed to **j** per 269 and augmented> **upasampajja** (This verb is a frequently found verb in the Pāḷi texts).

(is) **Iminā Paṭhamena ṭhānena bahuṁ apuññaṁ pasavati.**

[LT] With this, with first, with factor/cause/grounds, much, demerit, increases /produces /generates.

i.e. Much demerit (unwholesome nature) increases by ways of this first factor.

(ds) **Bhagavā Paṭhamassa jhānassa lābhī hoti.**

[LT] Buddha, of the first, of *jhāna*, used to attain/who gains, is.

i.e. Buddha is used to attain the first *jhāna*.

(abs) **Bhagavā Paṭhamasmā, Paṭhamamhā jhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajjati.**
[LT] Buddha, from the first, from *jhāna*, having come out, to the second, to jhāna, enters.
i.e. Having come out of the first *jhāna*, Buddha enters into the second *jhāna*.

(gs) **Bhagavā Paṭhamassa jhānassa anantarā dutiyaṁ jhānaṁ samāpajjati.**
[LT] Buddha, of the first, of *jhāna*, following/next, to the second, to *jhāna*, enters.
i.e. Buddha enters to the second *jhāna* following the first *jhāna*.
Note: [**anantarā**-at immediate moment, following].

(ls) **Rattiyā Paṭhamasmiṁ, Paṭhamamhi yāme buddho devānaṁ dhammaṁ deseti.**
[LT] Of night, in the first, in part, Buddha, for deities, to Dhamma, teaches.
i.e. In the first segment of the night, Buddha teaches Dhamma to deities.

Dutiya-the second

(Masculine gender, **a**-ending, both singular & plural)

Read the following sentences:

(ns) **Ayaṁ Dutiyo vimokkho hoti.**
[LT] This, the second, *vimokkha* (a liberated mental state during deep meditation), is.
i.e. This is the second *vimokkha*.

(np) **Buddhassa yamakapāṭihāriye Dutiyā rasmiyo purimāya rasmiyā ekakkhaṇe viya honti.**
[LT] Of Buddha, at times of performing twin-miracles, the second, spectrum of rays, with previous, with rays, at the same moment, like, are.
i.e. The previous spectrum of rays and the next spectrum of rays seem to occur like at the same moment when performing twin-miracles of Buddha.

Note: (1) **yamakapāṭihāriye**=at (the moment of performing) twin miracles, **yamaka**-twin, pair+**pāṭihāriya**-miracle, +**e** is derivative of **smiṁ**-at (a compound noun). (2) **rasmiyo**-rays, a noun belonging to *ratti*-group. **ekakkhaṇe**-at one the same moment.

(as) **Bhikkhu Dutiyaṁ jhānaṁ upasampajja viharati.**
[LT] Monk, to the second, to *jhāna*, having attained, lives.
i.e. The monk lives having attained the second *jhāna*.

(ap) **Ime Dutiye samaṇabrahmaṇe ahaṁ vadāmi.**
[LT] To these, to the second, to ascetics and brāhmins, I, say.
i.e. I say to these second (types of) ascetics and brāhmins.

(is) **Bhikkhu Dutiyena hatthena pattaṁ gaṇhāti.**
[LT] Monk, with the second, with hand, to bowl, takes.
i.e. The monk takes the bowl with the second hand.

(ip) **Sāmaṇerā Dutiyehi, Dutiyebhi therehi saha vihāraṁ gacchanti.**
[LT] Novices, with the second, with senior monks, together, to temple, go.
i.e. The novices go to temple together with the second senior monks.

(ds) **Upāsikā Dutiyassa bhikkhuno cīvaraṁ deti.**
[LT] Female-devotee, for the second, for monk, to the robe, offers.
i.e. Female-devotee offers the robe for the second monk.

(dp) **Upāsikā Dutiyānam bhikkhūnaṁ cīvaraṁ deti.**

(abs) **Purisā Dutiyasmā, Dutiyamhā, gāmā paccāgacchanti.**
[LT] Men, from the second, from village, return.
i.e. Men return from the second village.

(abp) **Purisā Dutiyehi, Dutiyebhi gāmehi paccāgacchanti.**

(gs) **Coro Dutiyassa purisassa gehe coreti.**
[LT] Thief, of the second, of man, in home, steals.
i.e. The thief steals in the home of the second man.

(gp) **Corā Dutiyānam purisānaṁ gehesu dhanaṁ corenti.**

(ls) **Dutiyasmiṁ, Dutiyamhi vihāre bhikkhu viharati.**
The monk dwells in the second monastery.

(lp) **Dutiyesu vihāresu bahū bhikkhū viharanti.**

****

Dutiya-the second

(Neuter gender, **a**-ending, both numbers)

Read the following sentences:

(ns) **Dutiyaṁ <u>cittaṁ</u> tatiyassa cittassa anantrapaccayena paccayo hoti.**

[LT] The second, mind, of the third, of mind, by means of immediate-cause, the supporting-cause, is.

i.e. The second mind is the supporting-cause of the third mind by means of being immediate-cause.

(np) **Dutiyāni <u>cittāni</u> tatiyassa cittassa anantrapaccayena paccayā honti.**

(as) **Dutiyaṁ <u>cittaṁ</u> paṭicca tatiyaṁ cittaṁ uppajjati.**

[LT] To the second, to mind, having based on, the third, mind, arises.

i.e. The third mind arises based on the second mind.

Note: paṭicca=based on, **pati√i**-to go, to be, **+tvā**, a *kita* verb which is frequently found. This verb serve as a conjunction. It means "*based on, on account of, regarding*".

(ap) **Dutiye, Dutiyāni <u>cittāni</u> paṭicca tatiyaṁ cittaṁ uppajjati.**

(is) **Dutiyena <u>cittena</u> vinā tatiyaṁ cittaṁ na uppajjati.**

[LT] With the second, with mind, without, the third, mind, not, arises.

i.e. The third mind does not arise without the second mind.

(ip) **Dutiyehi, Dutiyebhi <u>cittehi</u> vinā tatiyaṁ cittaṁ na uppajjati.**

****

Dutiyā-the second

(Feminine, **ā**-ending, Both Numbers)

Read the following sentences:

(ns) **Dutiyā viññāṇaṭhiti vijjati.**

[LT] The second, stations of consciousness, is.

i.e. There is the second station of consciousness.

(np) **Dutiyāyo viññāṇaṭhitiyo vijjanti.**

Note: (1) **vijjati**-is, has, **vida+ya+ti**. (2) **viññāṇaṭhiti**=the station of consciousness where the consciousness occurs in the form of physical manifestation in a specific existence such as in human or in animal or in divine world, **viññāṇa**-consciousness+**ṭhiti**-station, ground (a compound noun belonging to *ratti*-group). *(Saṅgīti-sutta, Dīghanikāya Pāḷi texts)*

(as) **Dutiyaṁ vedanaṁ naro vedeti.**

A man feels the second feeling.

(ap) **Dutiyāyo vedanāyo naro vedeti.**

(is) **Dutiyāya bhariyāya saha puriso viharati.**

The man lives with the second wife.

(ip) **Dutiyāhi, Dutiyābhi bhariyāhi saha purisā viharanti.**

Note: Bhariyā=wife, a *kaññā*-group noun.

(ds) **Dutiyāya itthiyā dhanaṁ puriso deti.**

The man gives wealth to a second woman.

(dp) **Dutiyānam itthīnaṁ purisā dhanaṁ denti.**

(abs) **Dutiyāya disāya vāto vāyati.**

[LT] From the second, from direction, the wind, blows.

i.e. The wind blows from the second direction.

(abp) **Dutiyāhi, Dutiyābhi disāhi vātā vāyanti.**

Note: Disā=direction, a *kaññā*-group noun.

(gs) **Dutiyāya nāvāya majjhe bhikkhu nisīdati.**

[LT] Of the second, of boat, at the center, monk, sits.

i.e. The monk sits at the center of second boat.

(gp) **Dutiyānaṁ itthīnaṁ rūpakāye purisā upādiyanti.**

[LT] Of the second, of women, at the body, men, infatuated with.

i.e. Men are infatuated with the body (bodily beauty) of the second women.

(ls) **Dutiyāya, Dutiyāyaṁ itthiyaṁ puriso upādiyati.**

The man clings to (is attached to) the second woman.

(lp) **Dutiyāsu itthīsu purisā upādiyanti.**

Note: upādiyati=hold onto, is attached to, **upa**-closely, **ā**-intensifier √**dā**-to take, **+i+ya+ti**, an *ākhyāta* verb which is frequently found.

Catutthī-the fourth

(Feminine gender, **ī**-ending, singular & plural)

Read the following sentences:

(ns) **Catutthī viññāṇaṭhiti saṁvijjati.** [**saṁ√vida**-to be, **+ya+ti**]
[LT] The fourth, station of consciousness, is.
i.e. There is the fourth station of consciousness.

(np) **Catutthiyo viññāṇaṭhitiyo vijjanti.**

(as) **Catutthiṁ pucchaṁ buddho visajjeti.**
[**visajjet**=answers, **vi√ sajja**-to answer, **+ṇe+ti**]
[LT] To the fourth, to question, Buddha, answers.
i.e. Buddha answers the fourth question.

(ap) **Catutthiyo pucchāyo buddho visajjeti.**

(is) **Catutthiyā gabbhāvokkantiyā buddho vijāyati.**
[LT] By the fourth, by conception, Buddha, is born.
i.e. Buddha is born by (mode of) the fourth conception.

(ip) **Catutthīhi, Catutthībhi gabbhāvokkantīhi bodhisattā upapajjanti.**
[LT] By the fourths, by conceptions, Buddha-to-be, were born.
i.e. Buddhas-to-be were born by (mode of) the fourth conceptions.

Note: gabbhāvokkanti=descending into the womb, conception, **gabbha**-to the womb +**avakkanti**-act of descending. [**avakkanti**= **ava**-down, √**kamu**-to go, +**ti**-act of]. A compound noun belonging to *ratti*-group. (See *saṅgīti-sutta, Dīghanikāya Pāḷi texts* to learn about various modes of conception).

(ds) **Catutthiyā viññāṇaṭhitiyā jhānaṁ paccayo hoti.**
[**paccayo**=cause]
[LT] For the fourth, for station of consciousness, jhāna-consciousness, the cause, is.
i.e. The jhāna-consciousness is the cause of fourth station of consciousness.

(dp) **Catutthīnaṁ viññāṇaṭhitīnaṁ jhānaṁ paccayo hoti.**

(abs) **Catutthiyā gabbhāvokkantiyā aññatra buddho na vijāyati.**

[LT] From the fourth, from conception, except, Buddha, not, born.

i.e. Buddha does not born except by mode of the fourth conception.

(abp) **Catutthīhi, Catutthībhi gabbhāvokkantīhi aññatra buddhā na vijāyanti.**

(gs) **Catutthiyā gabbhāvokkantiyā dhammatā anacchariyā hoti.**

[LT] Of the fourth, of conception, nature, repeatedly astonishing/more wonderful, is.

i.e. The nature of fourth (mode of) conception is repeatedly astonishing.

Note: anacchariyā=again and again amazing, **anu**-repeatedly +**acchariyā**-amazing, **+si**.

(gp) **Catutthīnaṁ gabbhāvokkantīnaṁ vasena buddhā manussattaṁ āgacchanti.**

[LT] Of the fourth, of conceptions, by means of/through, Buddhas, to human-life, come.

i.e. Buddhas come to human-life by means of the fourth (mode of) conception.

Note: manussattaṁ=to humanhood, **manussa**-human, **+tta**-being, +**aṁ**-to, a *taddhita*-noun. See Sutta 360.

(ls) **Catutthiyā, Catutthiyaṁ viññāṇaṭhitiyaṁ subhakiṇhā devā uppajjanti.**

[LT] In the fourth, in station of consciousness, those called subhakiṇha (beautiful black), deities, are/ are reborn (in).

i.e. Those deities called subhakiṇha are (classified) in the fourth station of consciousness.

(lp) **Catutthīsu viññāṇaṭhitīsu subhakiṇhā devā vijjanti.**

[LT] In the fourth, in stations of consciousness, those called Subhakiṇha, deities, are.

i.e. In the fourth station of consciousness, there are deities called Subhakiṇha.

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LESSON 56

INDECLINABLE WORDS (ABYAYA) READER
(Genderless, Changeless Words)
SUFFIXES OF LOCATION, PLACE AND POSITION

TRA[1.33]**-**suffixed words
sabba<u>tra</u>-in all locations, at all places, everywhere [**sabba+tra**].

Sabbatra pathavī atthi.
[LT] At all locations, earth, is.
i.e. There is earth in all locations.
Note: pathavī=earth, *nadī*-group feminine gender noun.

Sabbatra loke cattāro mahābhūtā atthi.
[LT] At all locations, in the world, four, great elements, is.
i.e. There are four great elements in all locations in the world.

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ya<u>tra</u>-where, at non-specific place (indefinite reference) [**ya+tra**].
ta<u>tra</u>-at that place, there [**ta+tra**].

USAGE
These two are sometimes used in paired sentence-structure as correlatives to each other.
Paired usage example:
Yatra buddho viharati. Tatra manussā upagacchanti.
[LT] Where, Buddha, lives. there, men, approach, is.
i.e. Men approach to where Buddha lives.

Yatra udakaṁ atthi. Tatra rukkhā vaḍḍhanti.
[LT] Where, water, is. there, trees, grow.
i.e. Trees grow wherever there is water.

Sometimes they are used independently in various style of structure. In that case, yatra is more like an initial word in the expression of exclamation either as surprise, strong censure, sadness, regret or joy. In such expression, it is followed by twin *nipāta*-particles **hi** and **nāma**. In this expression, combination of three words comprising "**yatra hi nāma**" are mere expression of surprise. In such case, the verb is in future-mode. See the verbs shown underlined.

One example:

e.g. **Yatra hi nāma buddho sakavādaṁ ṭhapessati. paravādena pavāressati.** [future-mode verbs]

[LT] Lo! Buddha, to one's own view, will set aside. with other's view, will invite.

i.e. It is indeed amazing that Buddha has set aside his views but invite with other's view. (so that a critical and meaningful dialogue can start between people of the two differing views).

itaratra-at other place, somewhere else [NSP].

[**itara**-other, +**tra**-at].

e.g. **Uppādakkhaṇe cittaṁ balavaṁ. na pana itratra.**

[LT] At the moment of arising, the consciousness, powerful. not, but, at other moment.

i.e. The consciousness is powerful at the moment of arising but not so at another moment (of passing away).

atra-at that place [**eta** changes into **a** by 232]

[**eta+tra**].

e.g. **Atra bhavaṁ nisīdatu!**

[LT] There, venerable, sit.

i.e. Sit there venerable!

amutra-at such and such place [**amu+tra**].

e.g. **Amutra āsiṁ evaṁ nāmo evaṁ gotto.**

[**āsiṁ**-was, **asa**-to be, **+iṁ**, *ajjattanī*-mode verb]

[LT] In such and such life, was, such-named, of such-caste.

i.e. I had been in such and such a life, being such-named, being of such caste.

aññatra-(a) somewhere else, at other place, [**aññ+tra**].

e.g. **Aññatra pana ñāpanatthe hoti.**

[LT] At other place, but, in the meaning "to know", is.

i.e. (The meaning of this word) means "to know" at other places (of Buddhist texts).

Note: ñāpanatthe=in the meaning of informing, **ñāpana**-letting known, informing+**attha**-meaning, **+smiṁ**.

Except,

In this meaning, the companion noun word which serve as exclusion, usually ends either in instrumental or ablative singular or plural case, shown underlined to make it more clearly understandable.

Example:

e.g. **Aññatra buddhena koci na sakkoti.**

[LT] Except, with Buddha, someone, not, is able.

i.e. No one is able except Buddha.

Aññatra buddhasmā koci na sakkoti.

[LT] Except, from Buddha, someone, not, is able.

i.e. No one is able except Buddha.

kutra-where [**kiṁ** changes to **ku** by 230] [**kiṁ+tra**].

e.g. **Kutra Buddho viharati?**

[LT] Where, Buddha, lives.

i.e. Where does Buddha live?

THA[2.33]-suffixed words

sabbat<u>tha</u>-in all places, everywhere [**sabba+tha**].

e.g. **Sabbattha evaṁ daṭṭhabbaṁ.**

[LT] In all places everywhere, thus, should be noted/seen/understand.

i.e. (It) should be noted thus everywhere.

Note: daṭṭhabbaṁ=should be noted/regarded as, **disa**-to see, to note, +**tabba**-should, **+si**. a *kita*-verb.

yat<u>tha</u>-wherever; where; when; in which [**ya+tha**].

tat<u>tha</u>-there; in that place; when; in which [**ta+tha**] (in paired structure):

Yattha buddho viharati. Tattha devā pamodanti.

[LT] Where, Buddha, lives, there, deities, happy.

i.e. Deities, wherever Buddha live, are happy.

et<u>tha</u>-here; in this place; in this case; in this regard [**eta+tha**].

e.g. **ettha taṇhā uppajjati. ettha taṇhā nivisati.**

[LT] Here, craving, arises, here, craving, deeply immerses.

i.e. Here the craving arises. Here, it deeply immerses.

at<u>tha</u>-here; in this place; in this case; in this regard [**eta+tha**].

e.g. **attha taṇhā uppajjati. attha taṇhā nivisati.**

[LT] Here, craving, arises, here, craving, deeply immerses.

i.e. Here the craving arises. Here it deeply immerses.

Special Note: There is one different "**attha**" which means **attha**-'(you) are'. (you plural subject, **asa**-to be, +**tha**, an *ākhyāta*-verb) Here, it is structured with the root **asa**-to be. It is the most commonly found word in Pāḷi texts and is a second person, plural form of *ākhyāta* verb "**atthi**".

e.g. **Kāya nu'ttha bhikkhave kathāya sannisinnā?**

[LT] By what, ?, are, monks, with talk, together sit.

i.e. Monks!, by which talk (of topic), you are sitting together?

[**nu'ttha**=***nu+attha***, **nu** is a *nipāta*-particle signifying a question-mark].

Note: Sannisinnā=**saṁ**-together, **ni**-down√**sada**-to sit, **+ta+yo**, a *kita*-verb. See Sutta 582 to understand morphological process of this word and **ṁ** of **saṁ** changed to **n** anomalously.

aññattha-somewhere else, at other place [**aññ+tha**].

e.g. **Tvaṁ gacchāhi aññattha!**
[LT] You go somewhere else.
i.e. You go somewhere else.

katthа-where [**Kiṁ** is changed into **ka** by 229] [**kiṁ+tha**].

kutthа-where [**Kiṁ** is changed into **ku** by 230] [**kiṁ+tha**].

e.g. **Kattha buddho viharati?**
Kuttha buddho viharati?
e.i. Where is the Buddha? //
Where does the Buddha dwell?

****

DHI[3.33]-suffixed word

sabbadhi-at all places, in everything, everywhere, in all things/respects [NSP] [**sabba+dhi**].

e.g. **Sabbadhi bhagavā vippamutto.**
[LT] In all things, the glorious Buddha, is free.
i.e. Glorious Buddha is free in all things (of attachment).
Note: vippamutto=specially liberated, **vi**-specially, **pa**-in various ways, √**muca**-to free**+ta+si**, a *kita*-verb.

****

VA[4.33]-suffixed word

kva-where [**kiṁ+va**].

e.g. **Kva gato'si tvaṁ?**
[**gato'si**=**gato+asi**, **asi**=**asa+si**, an *ākhyāta*-verb, See Sutta 506]
[LT] Where, went, are, you.
i.e. Where did you go?

HIṀ5.33**-**suffixed word

ya<u>hi</u>ṁ-where; wherever [**ya+hiṁ**].

ta<u>hi</u>ṁ-at that place, there [**ta+hiṁ**].

As a usual pattern, these two reference words are used in pairs. Example:

- Yahiṁ yahiṁ gacchati puññakammo.

[LT] Where, where, goes, a person of meritorious deed.

i.e. Wherever a person of meritorious deed goes.

Note: puññakammo=of meritorious deed, **puñña**-meritorious +**kamma**-deed, **+si**, a compound noun.

- tahiṁ tahiṁ modati kāmakāmī.

[LT] There, there, enjoys, pleasure-wisher/pleasure-seeker.

i.e. Wishing pleasurable things, he enjoys there.

[Traslation of two paragraphs together]

Wherever a person of meritorious deeds goes, there a pleasure-seeker delights.

[(1) **modati**=enjoys, **muda**-to enjoy, **+a+ti**

(2) **kāmakāmī**=wishing pleasure, **kāma**-pleasure + **kamu**-to wish, **+ṇī+si**, a *kita* noun].

Note: Yahiṁ-yahiṁ, **Tahiṁ-tahiṁ** are expression of emphasis. In case an emphatic expression is required, a repetition is always applied in the Pāḷi texts.

(Verse 1256, Serīsaka-vimānavatthu Pāḷi text, emphatic repeated use, similar to "wherever").

ku<u>hi</u>ṁ-where [Change **kiṁ** into **ku** by 228] [**kiṁ+hiṁ**].

e.g. **Kuhiṁ puriso gacchati?**

i.e. Where is the man going?

****

HAṀ6.33-suffixed words

yahaṁ-where, wherever [**ya+haṁ**].

tahaṁ-there; in that place [**ta+haṁ**].

e.g. **Yahaṁ mātā viharati. tahaṁ tassā putto viharati.**
[LT] Where, mother, lives, there, of that mother, son, lives.
i.e. Where a mother lives, there her son lives.

kuhaṁ-where,

kahaṁ-where

e.g. **Kuhaṁ buddho viharati?**
i.e. Where does the Buddha dwell/live/stay?
Kahaṁ tvaṁ viharasi? i.e. Where do you live/stay/dwell?

****

HIÑCANAṀ7.33-suffixed word

Kuhiñcanaṁ-where, anywhere, somewhere; in or on something; in regard to anything

- Kuhiñcanaṁ maraṇadhammo natthi? [**natthi=na+atthi**]
[LT] Where, death-nature, not, is.
i.e. Where (on this earth) the nature of death does not exist?

****

HA8.33, DHA9.33-suffixed words

iha-here, **idha**-here.

- Tasmā tiha [**iha**, **t** is inserted] **bhikkhave tumhehi evaṁ sikkhitabbaṁ.**
[LT] Therefore, here in this world, monks, by you, thus, should train.
i.e. Therefore, monks, you should train thus in this world.
Note: sikkhitabbaṁ=should trained, should practiced, **sikkha**-to train, **+i**+**tabba**-should, **+si**, a *kita* verb.

- Idha bhikkhave bhikkhu kāye kāyānupassī viharati.
[LT] Here, monks, the monk, in body, being mindful of body, lives.
i.e. Monks, a monk here dwells being mindful on the body (without being attached to it by any notion of me and mine).
Note: kāyānupassī=being repeatedly aware of the body, **kāya**-body, +**anu**-again and again, √ **disa**-to see, **+ṇī+si**, a *kita* noun./.

SUFFIXES OF TIME

DĀ[10.33]-sufixed words

sabbadā-always, at all times

sadā-always, at all times.

- Ṭhito ahaṁ aṅgulimāla sabbadā.

[**ṭhito**-stood, stoped. **ṭhā**-to stand, **+i+ta+si**]
[LT] Stood, I, Aṅgulimāla!, permanently.
i.e. I stood permanently Aṅgulimāla!
Note: This means that Buddha had stopped moving in the journey of endless lives but the young criminal named Aṅgulimāla is wandering from one life of suffering to another rebirth continuously.

- Devatā'nukampito poso sadā bhadrāni passati.

[LT] Being protected/took pity by deities, person, always, to auspicious things, sees.
i.e. A person protected by deities always sees auspicious things.
[**anukampito**-protected, **anu√kampa+i+ta+si**]

yadā-at the time, when, whenever.

tadā-at that time, then.

Examples in paired sentence structure:

(1) **yadā** & **tadā** paired together

- Yadā devo vassati. tadā rukkhatiṇāni viruhanti.

[vi√**ruha**-to grow, **+a+anti**]
[LT] When, the rain, pours. Then, trees and grasses thrive.
i.e. Trees and grasses thrive when it rains.

(2) **yadā** & **atha** paired together

(**atha** is an equivalent for and replacement of **tadā**)

- Yadā ca paccati pāpaṁ, atha dukkhaṁ nigacchati.

[**nigacchati**-gets, **ni√gamu+a+ti**]
[LT] When, however, ripens, evil. Then, suffering, gets/ undergoes.
i.e. When evil-kamma ripens, then (one) gets suffering.
Note: Here **ca**-particle means however, not also.

- yadā ambho purisa! tvaṁ passeyyāsi bhagavantaṁ, atha amhākaṁ āroceyyāsi.

[LT] When, hey, man!. you, see, to Buddha. then, to us, tell.

i.e. Hey man! Tell us when you see Buddha.

Note: āroceyyāsi=you should tell, **ā√+ruca**-to tell, **+eyyāsi**, an *ākhyāta* verb in **sattamī**-mode.

(3) **yadā** & **tasmiṁ samaye** paired together
(**tasmiṁ samaye** is equivalent of **tadā**)

- yadā te vīṇāya tantiyo accāyatā honti.

[LT] When, your, of harp, strings, quite tense, are.

i.e. When the string of your harps are quite tense.

Note: (1) **tantiyo**=strings, a ***ratti***-group noun (2) **accāyatā**=too tense, tight, **ati**-very much, **+āyata**-tight, **+yo**, a noun.

- Api nu te vīṇā tasmiṁ samaye saravatī vā kammaññā vā?

[LT] Would, ?, your, harp, at that, at time, melodious, or, fit to play/playable/workable/suitable for use, or.

i.e. Would your harp be melodious or fit to play then?

[Translation of both paragraphs]

When the string of your harps are quite tight and (tension of the strings are not in harmonious balance), would your harp then be melodious or even fit (to play at all)?

Note: These are the words said by Buddha to Soṇa, a meditator who puts too much effort into the practice. (1) **saravatī**=having melodious sound, **sara**-melodious sound, **+vanti**-having, **+ī+si**, a noun similar to **guṇavatī**, ***nadī***-group noun. (2) **kammaññā**=fit to do, suitable to use, **kamma**, **+ṇya**, a *taddhita*-noun.

Example in non-paired sentence structure:

- Yadā bodhisatto mātukucchimhā nikkhamati. Devā paṭhamaṁ paṭiggaṇhanti.

[LT] When, the Bodhisatta, from mother's womb, comes out. Deities, first, grab.

i.e. When Bodhisatta comes out of mother's womb, deities first take (him then).

Note: tadā is not directly shown in this sentence but to be known by inference and implication.

ka<u>dā</u>-when, what time.

ku<u>dā</u>-when, what time.
(Usually used together with expletive "**ssu**")

Examples: **Kadā**

- kadā saṁyuḷhā pana te pañcasīkha imā gāthā?

[LT] When, composed, by you, Pañcasikha! these, hymns?
i.e. When have you composed these hymns, Pañcasikha?

Note: saṁyuḷhā=composed, **saṁ**-well√ **ūha**-to compose, to prepare, **+ta+yo**, a *kita* verb. **y** is inserted in front of **ū**, **ū** is shortened>**saṁyuha+ta**. **h** of the root changed to **ḷ** >**saṁyuḷ+ta**. **ta**-suffix also changed to **h**> **saṁyulha**. Recognized as noun and the rest is as in nominative plural **kaññā**. See Sutta 589 to understand structural change of this word.

Kudāssu-when?, oh when!? [**kudā+ssu**, this **ssu** is an enclitic without meaning]

- Kudāssu nāma* imassa dukkhassa nissaraṇaṁ paññāyissati.

[LT] When, of this, of suffering, escape, will be realized?
i.e. When will the escape of (from) this suffering be realized?
Note: ***nāma** is meaningless but it expresses 'urgent longing of the speaker' in this context.
Note: (1) **nissaraṇaṁ**=escape, exit, **ni**-out√ **sara**-to go, +**yu**-act of, **+si**, a *kita* noun. (2) **paññāyissati**=will be clear, be known. **pa**√ **ñā**-to know, **+i+ssati**, **y** is inserted. an *ākhyāta* verb in *bhavissanti* future-mode.

añña<u>dā</u>-at other time

e.g. **Na hi me aññadā tāya natthipūvā nāma pakkapubbā.**

[LT] Not, in fact, for me, at other time, to that, to empty-dessert, so-called, baked before.
i.e. In fact, I have never had such so-called empty-dessert before baked (for me by my mother).
Note: (1) **natthipūvaṁ**=non-existent dessert, **natthi**-not is, +**pūva**-dessert cake, **+si**, a compound noun. (2) **pakkapubbā**=baked before. **pakka**-baked, cooked+**pubbā**-before (a compound noun)./.

ekadā-at one time, sometimes, once, occasionally.
Examples:

- **Bhagavato hi paṭhamabodhiyaṁ anibaddhā upaṭhākā ahesuṁ.** [**ahosuṁ=a√hū+uṁ**]
  [LT] For Buddha, in fact, at the initial phase of time after enlightenment, not-permanent, personal assistant, were.
  i.e. In fact, there were no permanent personal assistants for Buddha during the initial time phase of enlightenment.
  Note: paṭhamabodhi=**paṭhama**-first + **bodhi**-enlightenment. The time passage of Buddha after becoming an enlightened Buddha is often referred to as *bodhi*. This passage is equally divided by 15 so that it covers all those 45 vassa-years of Buddha. Thus, the first fifteen years are called *paṭhamabodhi* and later two phases of time are called *majjhimabodhi* and *pacchimabodhi* respectively.
- **Ekadā nāgasamālo pattacīvaraṁ gahetvā vicari, ekadā nāgito, ekadā upavāṇo.**
  [LT] Sometimes, venerable Nāgasamāla, to bowl and robe, having taken, goes. sometimes, venerable Nāgita, sometimes, venerable Upavāṇa.
  i.e. Sometimes, venerable Nāgasamāla takes personal accessories of Buddha such as bowls and robe. Sometimes venerable Nāgita, sometimes venerable Upavāṇa (serve as personal assistant to Buddha). *(Mahāvaggaṭṭhakathā commentary).*

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DĀCANAṀ[11.33]-suffixed word

kudācanaṁ-in no time, never [**kiṁ+dācanaṁ**] (This word is usually used in negative sense which negates any positive). Examples:

- **Na hi verena verāni, sammanti'dha kudācanaṁ.**
  [**sammanti+idha**]
  [LT] Not, in fact, by hatred, hostilities, cease, in the world, never.
  i.e. In fact, hostilities never cease by hatred in this world.
  Note: sammanti=cease, **samu**-to cease, to calm, **+ya+anti**, an *ākhyāta* verb.
- **Manuññā'meva bhāseyya, nā'manuññaṁ kudācanaṁ.**
  [LT] to pleasant speech, only, should say, not, unpleasant, never.
  i.e. (One) should say only the pleasant speech, never (should one) say the unpleasant speech.
  Note: (1) **manuññaṁ**=pleasant speech, adj. (2) **bhāseyya**-should speak. **bhāsa**-to speak, **+eyya**, an *ākhyāta* verb in *sattamī*-mode./.

DĀNI12.33-suffixed word

idāni-just now, at this time [**ima+dāni**]

Examples:

- Idāni kho tumhe āyasmanto attamanā hotha.

(Assakhaḷuṅkasutta, Aṭṭhakanipāta, Aṅguttaranikāya Pāḷi text).

[LT] Now, you, venerables, glad, be.

i.e. Now, be glad you venerables.

Note: (1) **attamanā**=of one's mind, **i.e.** joyous, (2) **hotha**-please be, **hū**-to be, **+tha**, an *ākhyāta* verb in *pañcamī*-mode.

- Idāni bhante pañcamattāni sakaṭasatāni abhikkantāni.

[LT] Just now, venerable, five-measured, hundred bullock-carts, pass.

i.e. Five hundred bullock-carts have just passed by venerable! (Why you didn't notice such a noisy caravan just passed nearby?)

Note: (1) **pañcamattāni**=**pañca(hi)**-by five, +**matta**-measured. (2) **abhikkantāni**=passed by, **abhi**-beyond, +√ **kamu**-to go, **+ta+yo**, a *kita* noun. See Sutta 584 to understand the structure of such words.

dāni-now; immediately (without **ima**)

In this word, there is no **ima** as it has been erased.

Examples:

- Handa dāni bhikkhave āmantayāmi vo.

[LT] Well, now, monks, exhort, to you.

i.e. Now, (I) exhort you monks!

Note: (1) **handa**=well. This is a *nipāta*-particle which goads someone to action. No gender and no case-ending are applicable. (2) **āmantayāmi**=call on, speak (to), tell, inform, advise, **ā**√ **manta**-to whisper, to call on, **+ṇaya+mi**, an *ākhyāta* verb.

- Yassa dāni tumhe kālaṁ maññatha.

[LT] For whatever thing, now, you, to time, know.

i.e. Now, you know (the) time for whatever thing (you are supposed to do). [(Feel free to do it now), 'a polite form of dismissal' frequently found in Pāḷi texts].

tadāni-at that time, then.

Note: This **ta**-*sabbanāma* noun in **dāni**-suffix is quite seldom found in the Pāḷi texts, hence no sentence is shown./.

RAHI13.33 & **DHUNĀ**14.33-suffixed word

Etarahi-now, nowadays, at this time, on this occasion

[**ima+rahi**].

Examples:

- Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā?

[LT] By what, ?, are, monks!, now, with talk, sitting/seated together.

i.e. Monks, by (talking) what kind of talk, you are sitting now?

- Pubbe ce'va rūpaṁ etarahi ca sabbaṁ rūpaṁ aniccaṁ.

[**ce'va=ca+eva**]

[LT] In past, also, matter, now, also, all, matter, *anicca*.

i.e. All the matter in the past as well as now is *anicca*. (**i.e.** Both past and present matter are *anicca*).

Adhunā-now, at this time, recently [**ima+dhunā**].

e.g. **Ajito'pi nāma licchavīnaṁ senāpati adhunā kālaṅkato.**

[**ajito'pi=ajito+api**]

[LT] Named Ajita, also, of Licchavī kings, general of army, recently, dead.

i.e. Ajita, a general of army of the Licchavī kings, had recently dead.

Note: (1) **kālaṅkato**=time done, **i.e.** passed away, a *kita* verb. This is an idiomatic expression of euphemism referring to death. **kālaṁ**-to time+**kato**-have done (time for life had been done). **ṁ** changed to **ṅ** per rule 31. Sometimes, *ākhyāta* verb-form is used; **kālaṅkaroti**=(he) passes away. **kālaṁ+karoti**.

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SUFFIXES EXPRESSIVE OF TIME OF THE DAY (3)

JJA15.33-suffixed word

ajja-today [**ima+jja**].

Examples:

- ajja ādiṁ katvā ahaṁ attānaṁ buddhassa niyyātemi.

[LT] Today, to beginning, **i.e.** initially, having done, I, oneself, of Buddha, surrender.

i.e. Starting today, I surrender myself to the Buddha (as his disciple who is dedicated to Buddha).

Note: (1) **niyyātemi**=hand over, entrust, **ni√yata**-to hand over, **+ ṇe + mi**. One extra **y** added and the initial a of the root lengthened.

- uposathaṁ ahaṁ bhante ajja upavasāmi.

[LT] To the sabbath, I, venerable, today, observe.

i.e. Venerable, I observe the sabbath today.

- idaṁ nindanaṁ pasaṁsanaṁ vā ajja adhunā uppannaṁ viya na hoti.

[LT] This, blaming, praising, either, today, currently, happening, like, not, is.

i.e. This blaming or praising doesn't seem like happening now in today's current time. (**i.e.** It is an ancient human nature).

Note: (1) **uppannaṁ**=happened, occurred (a *kita* verb). **u√pada**-to go, to be, **+ta**. Re Sutta 582 to understand the structural change of such verbs. (2) **viya**=like (a *nipāta*-particle which expresses a simile).

sajja-at spontaneous time, at the same time, right now, immediately [**samāna+jja**].

- Sajja tvaṁ gaccha.

[LT] Immediately, you, go.

i.e. You go immediately.

aparajja-the other day [**apara+jja**].

- aparajja mayaṁ gamissāma.

[**gamu+i+ssāma**, a *bhavissanti* future mode *ākhyāta* verb]

[LT] The other day, we, shall go.

i.e. We shall go the other day (sometime later next day).

Sometimes, this word is found structured with one more suffix "**TANA**[16.34]**"** (a *taddhita*-suffix) added.

Example:

ajjatana-today [**ajja+tana**]

- yāva ajjatanā-till today

(*abs*-case, **ajjatana+smā**, **smā** changed to **ā** per 108)

- yāva ajjatanā pākaṭā.

[LT] Till, today, famous.

i.e. Famous till today.

Note: (1) **yāva**=till, up to now, (2) **ajjatana**=today or things occurring or relating to present moment, **ajja+tana**-suffix. This suffix can be found in Sutta 360. (3) **pākaṭā**=well-known, famous. **pa√ kara**-to do, **+ ta + yo**, a *kita* noun. **a** of **pa** changed to *vuddhi*-vowel **ā** and **t** of suffix ta changed to **ṭ**. Also, **r** of the root is erased. See Sutta 587.

ajjatanāya-for today

(*ds*-case, **ajjatana+sa**, **sa** changed to **āya** per 109).

E.g. **adhivāsetu bhavaṁ gotamo ajjattanāya bhattaṁ.**

[An invitation to accept lunch]

[LT] Accept, venerable, Gotama, for today, to meal.

i.e. Accept meal for today, venerable Gotama.

JJU[17.33]-suffixed word (time of the day)

ajju-today [**ima+jju**].

- ajju mayaṁ gamissāma.

[LT] Today, we, shall go.

i.e. We shall go today.

sajju-immediately, at the same time, at once [**samāna+jju**].

- Na hi kataṁ pāpaṁ sajju khīraṁ'va muccati.

(Dhammapada Pāḷi text, 71)

[LT] Not, in fact, done, evil, immediately, milk, like, transforms /thickens /turns /sours.

i.e. In fact, an evil deed (which has been) done (just now) yields no result at once just as the milk does not instantly changes (into another form such as ghee, cream etc within a short time).

Note: (1) **muccati**=released from its natural state, **i.e.** changes (thickens /turns /sours), **muca**-to free, **+ya+ti**.

aparajju-the other day [**apara+jju**].

- ajja paṭiggahitaṁ aparajju khāditaṁ hoti.

(Pācittiya Pāḷi, Vinaya Piṭaka texts)

[LT] Today, received (adj.), tomorrow, consumed, is.

i.e. Received today and is consumed tomorrow.

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SUFFIXES OF MANNER, DISTRIBUTIVE, MULTIPLICATIVE

THĀ18.33-suffixed words

sabbathā-in all manner, in every way, in every respect, wholly [**sabba**-all, +**thā**-by aspect].

- Imāni pañcindriyāni sabbena sabbaṁ sabbathā sabbaṁ natthi.
[**pañcindriyāni**=**pañca+indriyāni**]
[LT] These, five, faculties, by all, to all, by all manner, to all, not, is.
i.e. There is none of these five faculties by all means in all respects.

Note: "**sabbena sabbaṁ, sabbathā sabbaṁ**" are idiomatic expressions which mean 'completely'.

yathā-as, in such a way that, in order that (purpose), like (simile), for example, how.

tathā-in that way, similarly.
Examples in paired structure:

1.5. yathā-as,

- Yathā te khameyya, tathā naṁ byākareyyāsi.
[*sattamī*-mode *ākhyāta* verb]
[LT] As, for you, should/may prefer, in that manner, to that question, should answer.
i.e. You should answer to that question as you like.

Note: (1) **khameyya**-should prefer. **khamu**-to bear, to like, **+eyya**. (2) **byākareyyāsi**=would answer, **vi+ā√kara+eyyāsi**. **i** of **vi** changed to **y** per 21>**vyākar+eyyāsi**. The final **a** of the root had been erased per 521 and **b** and **v** of **vi** have been interchangeably used (**byākareyyāsi = vyākareyyāsi**).

- Yathā te bhagavā byākaroti, tathā naṁ dhāreyyāsi.
[LT] As, for you, Buddha, answers, in that way, to that matter, should note.
i.e. You should note that matter as Buddha answers you.

Note: (1) **dhāreyyāsi**=should note, **dhara**-to carry, to bear, **+eyyāsi**.

2.5. yathā-in such a way that, in order that:

- Yathā seṭṭhi gahapati idha nisinno idha nisinnaṁ yasaṁ kulaputtaṁ na passeyya. tathā bhagavā karoti.

[LT] In such a way that, wealthy, house-holder, here, while sitting, here, to sitting, to (a person named) Yasa, to young man, not, would see. In that way, Buddha, does.

i.e. Buddha made so that the sitting wealthy house-holder does not see the young man Yasa sitting near him (by means of hiding him using psychic miracle).

Note: (1) **passeyya**=should see, **disa+eyyāsi**. **disa** changed to **passa** per rule 471.

3.5. yathā-like, just as:

- Cando pannaraso yathā.

[LT] The moon, on fifteenth day, just as.

i.e. Just as the fullmoon on the fifteenth (of the month).

Note: (1) **pannaraso**=fifteenth, **panna**-five, +**rasa**-ten, **+si**. **pañca** changed to **panna**. **d** of **dasa** changed to **r** in morphological process of change.

- Yathā'pi bhamaro pupphaṁ.

[**pi** is expletive with no meaning]

[LT] Like, bee, to the flower.

i.e. Just as a bee (collects nectar without harming) the flower.

4.5 yathā-for example:

- Taṁ yathā?

[LT] That, what.

i.e. What is that, for example.

5.5. yathā-how (elaboration)

- Yathā kathaṁ pana bhavaṁ gotamo kiriyavādī ca akiriyavādī ca? [**pana** is expletive with no meaning (but, or, however)]

[LT] How, venerable, Gotama, the view to do, also, the view not to do, also.

i.e. How venerable Gotama holds the view to do (certain things) and the view not to do (certain things. Please clarify)?

Note: (1) **kiriyavādī**=should-do-view-holder, **kiriya**-as should do, +**vāda**-view, belief+**ṇī**-holder, **+si**. (2) **akiriyavādī**=should-not-do-view-holder, **akiriya**-as should not do, +**vāda**-view, belief+**ṇī**-holder, **+si**. Re Sutta 554 regarding the word **kiriyā** [**kiriyā=kara+ririya**].

2. tathā-in that manner, in that way, in the same way, similarly.

- Mayaṁ tathā karissāma,

[LT] We, in that way, going to do.

i.e. (We) will do that way.

- yathā bhikkhū channaṁ channaṁ vassānaṁ accayena bandhumatiṁ rājadhāniṁ upasaṅkamissanti.

[LT] In order that, monks, of six, of six years, on passing, to Bandumatī, to city of kingdom, will approach.

i.e. In order that the monks will approach to bandumatī, the city of kingdom. by the end of every six years.

[Translation of two paragraphs]

We will arrange in such a way that the monks will come to Bandumatī, the city of kingdom by the end of every six years.

Note: upasaṅkamanti=go near, approach, **upa**-near, +**saṁ**-well, √**kamu**-to go, **+anti**. A frequently found word.

- tathā naṁ tvaṁ dhāreyyāsi.

[LT] In that way, to that matter, you, should note.

i.e. You should note that matter in that way.

itarathā-in other way, otherwise, or else.

- Eko me byādhi uppanno. ahaṁ etaṁ tikicchituṁ sakkonto āgamissāmi.

[LT] One, my, disease, arose. I, to that disease, to treat, if able (was being able, *pr.p.*), will come.

i.e. I got a disease. I will come if I am able to treat it.

Note: (1) **tikicchituṁ**=to cure, **kita**-to treat, to cure+**tuṁ**-for/to, a *kita abbhāsa*-verb. (2) **sakkonto**=if able, **saka**-to be able, **+o+anta+si**, two-suffixed *kita* verb.

- itarathā na āgamissāmi.

[LT] Otherwise, not, will come.

i.e. Otherwise, (I) will not come.

[Translation of two paragraphs]

I got an illness. I will come if I am able to treat it, otherwise I will not come.

aññathā-in another manner, in another way, otherwise, or else.

(1) **aññathā**-the other way

- **aññathā kho vāseṭṭhā tumhākaṁ adhippāyo, aññathā devatānaṁ adhippāyo.** (**kho** is expletive)

  [LT] In one way, Vāseṭṭha, yours, wish/intention/purpose, the other way, of deities', wish/intention/purpose.

  i.e. Vāseṭṭha, yours wish are the other way and the wish of deities is the other way. [Vāseṭṭha, yours wish and deities' wish are different].

(2) **aññathā**-otherwise, or else

Note: Words in accusative singular case, shown underlined below, are in genitive sense. See Sutta 299. Those words can be simply changed to genitive singular case to show direct meaning such as "**tathā santassa yeva bhavantassa** (or) **bhoto gotamassa**".

- **tathā santaṁ yeva bhavantaṁ gotamaṁ saddo abbhuggato, no aññathā.**

  [LT] That way, being, only, of venerable, of Gotama, the sound of fame, spread, not, otherwise.

  i.e. Only being that so, the sound of fame of venerable Gotama spread, not otherwise. [Venerable Gotama's fame is based only on true attributes and credentials, not due to unfounded public hype].

  Note: (1) **santaṁ**=being so, **asa**-to be, **+anta+aṁ**.

  (2) **abbhuggato**=spread. **abhi**-specially, **u**-up, √**gamu**-to go **+ta+si**, a *kita* verb.

sabbathā-in all manner, in all ways, by all means, in all aspects, completely.

- **sabbathā kho buddho lokaṁ vidati jānāti. tasmā lokavidū.**

  [LT] In all aspects, Buddha, to the world, knows, knows. Therefore, called *lokavidū*, knower of the worlds.

  i.e. Buddha is (referred to as) *lokavidū* because he knows the world in all aspects.

  Note: kho is expletive. There is a repetition of two verbs of the same meaning shown by **vidati** and **jānāti**.

  The reason: the meaning of the **vida** from the word "**lokavidū**" has other meanings. Here, it means 'to know'. In order to show it, another verb structured with **ñā**-root "**jānāti**, a verb of synonymous meaning" is shown beside the verb "**vidati**".

THATTĀ19.33-suffixed words

Note: Example sentences are not shown as the words in this suffix are quite seldom found in the Pāḷi texts.

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THAṀ20.33-suffixed word

kathaṁ-how [**kiṁ+thaṁ**].

- Kathaṁ tvaṁ idha āgacchasi?

[LT] How, you, here, come.

i.e. How do you come here?

- Kathaṁ nu kho bhavissāmi anāgata'maddhānaṁ?

[LT] How, ?, will be, in the future, in time.

i.e. How (I) will be in the future?

Note: Anāgamaddhānaṁ=anāgataṁ-at future, **+addhānaṁ**-at time, at future. Both these accusative case words are in the locative sense. See Sutta 307. **kho** is expletive. ***Nu***-particle is question mark.

itthaṁ-thus, in this way

[**ima+thaṁ**].

Examples:

- itthaṁ sakko devāna'mindo bhagavantaṁ pañhaṁ apucchi.

[LT] In this manner, Sakka, of deities, king, to Buddha, to question, asked.

i.e. Sakka, the king of deities, asked question to Buddha in this manner.

- itthaṁ bhagavā sakkassa devāna'mindassa pañhaṁ puṭṭho byākāsi.

[LT] In this manner, Buddha, of Sakka, of deities, of king, to question, being asked, answered.

i.e. Buddha, being asked question by Sakka, the king of deities, answered in this manner.

Note: (1) **apucchi**=asked, **a√puccha**-to ask, **+ī**, **a** is inserted and **ī** is shortened. (2) **puṭṭho**=being asked. **puccha+ta+si**, See Sutta 573 to understand the structural morphology of **puṭṭho**. (3) **byākāsi**-answered. **vi+ā√kara+ī**. **i** of **vi** changed to **y**. **kara** changed to **kā>byākā+ī**. **ī** is shortened and **s** is inserted>**byākāsi**.

DHĀ21.33-suffixed words expressive of **distributive**

Note: This suffix is mostly used after numerical nouns and a few common nouns too.

eka<u>dhā</u>-in one portion, in one kind, in one category [**eka+dhā**].

- Nissaraṇaṁ ekadhā dvidhā bhagavatā paññattaṁ.

[LT] The way of liberation, in one kind /portion, in two kind /portion, by Buddha, recognized /declared /formulated.

i.e. The path of liberation is recognized in one and in two kinds by Buddha. (**tadaṅga-nissaraṇa:** temporary liberation, and **samuccheda-nissaraṇa:** permanent liberation).

Note: paññattaṁ=recognized, declared, **pa**-variously, **√ñā**-to know, **+ta+si**.

dvi<u>dhā</u>-in two kinds [**dvi+dhā**].

- Nibbānaṁ dvidhā hoti.

[LT] Nibbāna, in two kinds, is.

i.e. Nibbāna is of two kinds.

ti<u>dhā</u>-in three kinds [**ti+dhā**].

- Vedanā tidhā hoti.

[LT] Feeling, in three kinds, is.

i.e. Vedanā (feeling) is of three kinds.

catu<u>dhā</u>-in four kinds [**catu+dhā**].

- Gabbhāvokkanti catudhā.

[LT] Entering into the womb (conception), in four kinds.

i.e. The entering into mother's womb (mode of conception of all beings) is of four kinds.

pañca<u>dhā</u>-in five kinds [**pañca+dhā**].

- Upādānakkhandhā pañcadhā.

[LT] Aggregates of attachment, in five kinds, is.

i.e. Aggregates of attachment are of five kinds.

cha<u>dhā</u>-in six kinds
[**cha+dhā**].
- Sattānaṁ caritā chadhā.
[LT] Of beings, habitual characteristics, of six kinds.
i.e. The habitual characteristics of beings are of six kinds.

satta<u>dhā</u>-in seven kinds
[**satta+dhā**].
- Bojjhaṅgā sattadhā.
[LT] Factors of enlightenment, in seven kinds.
i.e. Factors of enlightenment are of seven kinds.

aṭṭha<u>dhā</u>-in eight kinds
[**aṭṭha+dhā**].
- Lokadhammā aṭṭhadhā.
[LT] The ways of life, in eight kinds.
i.e. The ways of life are of eight kinds.

nava<u>dhā</u>-in nine kinds
[**nava+dhā**].
- Anupubbavihārā anupubbanirodhā ca navadhā.
[LT] Sequential mode of living in blissful peace, sequential cessation process, also, in nine kinds.
i.e. The sequential living in blissful peace and sequential cessation process are of nine kinds.

Note: (1) **anupubbavihārā** = sequential living in peace, **anupubba**-sequential + **vihāra**-ways of living, **+ yo**. (2) **anupubbanirodhā** = sequential cessation, **anupubba**-sequential + **nirodha**-stages of cessation **+ yo**. Both are compound *kita* nouns.

All these two terms refer to the most advanced stages of spiritual attainment in the Buddhist meditation and spiritual development achieved by Buddha and all enlightened holy saints.

dasa<u>dhā</u>-in/of ten kinds [**dasa+dhā**].

- Kusalakammapathā Akusalakammapathā ca dasadhā.

[LT] The path of wholesome deeds, the path of unwholesome deed, also, of ten kinds.

i.e. The path of wholesome deeds and the path of unwholesome deeds are of ten kinds.

Note: (1) **kusalakammapathā** = the ways of wholesome acts, **kusala**-wholesome, + **kammapatha**-ways of action, **+ yo**. (2) **akusalakammapathā** = the ways of unwholesome acts, **akusala**-unwholesome + **kammapatha**-ways of action, **+ yo**.

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Examples of **DHĀ**-suffix after **Non-Numerical Words**:

bahu<u>dhā</u>-in many portions, in a wide variety [**bahu+dhā**. **bahu**-many, +**dhā**-in kinds].

- Sattānaṁ adhimutti ca ajjhāsayā ca bahudhā honti.

[LT] Of beings, inner tendency, also, inner preferences, also, of many kinds, are.

i.e. The inner tendency and inner preferences of beings are of many kinds.

Note: (1) **adhimutti**=the inner tendency, **adhi**-deeply, +√**muca**-to immerse in mind, +**ti**-act of. (2) **ajjhāsaya**=inner preference. **adhi**=deeply, **ā**-intensifier, √**si**-to lie in the mind, **+ṇa+yo**, both words are *kita* nouns.

aneka<u>dhā</u>-in various segments, in many kinds.

- Loke ime sattā jātiyā ca gottena ca saṇṭhānena ca anekadhā.

[LT] In the world, these, living beings, by species, also, by race, also, by appearance, also, of various kinds.

i.e. These living beings in the word are of various kinds by species, by race and by appearance.

Note: (1) **anekadhā**=in multiple manner, **na**-not+**eka**-one, **+dhā**, (2) **jātiyā**=by species, **jana**-to born+**ti**-act of, **+nā**. (3) **gottena**=by race. **gotta**-race, caste, **+nā** (3) **saṇṭhānena**=by appearance, **saṁ**-well√ **ṭhā**-to stand, **+yu+nā**./.

KHATTUṀ[23.33]-suffixed words
expressive of **Multiplicative** and **Times**.

dvikhattuṁ-two times [**dvi+khattuṁ**].

- Divase divase dvikkhattuṁ vā tikkhattuṁ vā upāsako buddhaṁ vandati. kammaṭhānaṁ ca bhāveti.

[LT] In the day, in the day, for two times, or, for three times, or, male-devotee, to Buddha, bows, to meditation, also, practices.
i.e. Male-devotee worships Buddha and practices meditation two or three times every day.

tikhattuṁ-three times [**ti+khattuṁ**].

- Bhikkhū divase divase tikkhattuṁ buddhaṁ vandanti.

[LT] Monks, in the day, in the day, for three times, to Buddha, bow.
i.e. Monks worship Buddha three times every day.

catukhattuṁ-four times [**catu+khattuṁ**].

- Māse māse catukkhattuṁ upāsakā uposathaṁ upavasanti.

[LT] In month, in month, four times, male-devotees, to the sabbath, observe.
i.e. Male-devotees observe the *sabbath* four times every month.

Note: (1) **māse māse**-every month (emphatic dual repetition). (2) **uposathaṁ**=observing of precepts on sabbath-day (3) **upavasanti**=dwell, observe. **upa**=being endowed with precepts, √**vasa**-to live, **+a+anti**, an *ākhyāta* verb.

anekakhattuṁ-many times [**aneka**-many+**khattuṁ**-times].

- Sattā anekakkhattuṁ saṁsāre jāyanti ca maranti ca.

[LT] Beings, many times, in the *saṁsara* (the cycle of life), born, also, die, also.
i.e. Beings born and die in the *saṁsara* many times.

Note: (1) **jāyanti**=born, **jana**-to born, **+ya+anti**. (2) **maranti**=die. **mara**-to die, **+a+anti**. Both are *ākhyāta* verbs.

Replacement suffixed word **GUṆA**[24.33] instead of **KHATTUṀ**

Examples:

dviguṇaṁ-two times

[**dvi+guṇaṁ**].

- Kusalaṁ kammaṁ diguṇaṁ vipākaṁ deti.

[LT] Wholesome, deed, two times, to result, yields.

i.e. The wholesome deed yields the result two times.

Another replacement suffixed word **VĀRA**[25.33] instead of **KHATTUṀ**

vāra-times

- Manussā dve tayo vāre bhuñjanti.

[LT] Men, two, three, times, eat.

i.e. Men eat two three times.

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JJHAṀ[22.33]-suffixed word expressive of **Collective Whole**.

(Applicable after **eka** only).

ekajjhaṁ-together as one, as a whole [**eka+jjaṁ**].

- Sabbāni suttāni ekajjaṁ katvā pañca nikāyā'ti vuccati.

[**nikāyāti=nikāyā+iti**]

[LT] To all, to discourses, together as a whole, having done, five, *nikāya*, as, said.

i.e. It is said as five *nikāyas* by making all the discourses together as a whole.

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so[26.33]-suffixed words

(which means "in the respect of, in terms of, in view of, by right way of, in terms of length, by main").

sabbaso-by all aspect, in every way, totally [**sabba+so**].

- sabbaso rāgo pahīyati. doso pahīyati.

[**pa√ hā+ya+ti**, passive voice structure]

[LT] Totally, craving, being eradicated, anger, being eradicated.

i.e. Craving and anger have been eradicated totally. (passive voice sentence)

yoniso-by the right way of, rightly (*adj*) [**yoni+so**].

Note: Three meanings: (1) right and proper (2) species (3) genital organ.

Example:

- Yoniso manasi karoto kusalā dhammā uppajjanti.

[LT] Rightly, in the mind, for (the person who) do, wholesome, Dhamma, arise.

i.e. The wholesome Dhammas arise for the person who makes the right mental attitude.

Note: (1) This "**yoniso-manasi-kāra**" is a frequently used term as a compound-noun where all traces of case-ending are not erased. This kind of compound noun is called *alutta-samāsa*. The opposite word is "**ayoniso-manasi-kāra**" which means the wrong attitude. (2) **karoto** is a ***gacchanta***-group noun in dative case sigular. Similar word> **karontassa**.

dīghaso-in terms of length [**dīgha+so**].

- Dīghaso dvādasa hatthā honti.

[LT] By/in length, twelve, feets, are.

i.e. There are twelve feets by length.

oraso-in terms of measurement from this side [**ora+so**].

- Oraso ekaṁ yojanaṁ hoti.

[LT] From this side, one, *yojana*-measure, is.

i.e. It is one *yojana*-measure from this side.

ṭhānaso-by main reason [**ṭhāna+so**].

hetuso-by supporting reason [**hetu+so**].

- Buddho ṭhānaso hetuso kammānaṁ vipākaṁ yathābhūtaṁ pajānāti.

[LT] Buddha, by main reason, by supporting cause, of *kamma*, to the result, as it is, knows.

i.e. Buddha knows the result of *kammas* by main cause and by supporting cause as it is (truthfully).

Note: (1) **yathābhūtaṁ**=as it is, truly, *adv*. (2) **pajānāti**=knows. **pa**=specially, √**ñā**-to know, **+nā+ti**. *ākhyāta* verb.

suttaso-in view of Sutta
[**sutta+so**].

atthaso-in terms of meaning [**attha+so**].

byañjanaso-in terms of consonant [**byañjana+so**].

padaso-in terms of word
[**pada+so**].
Example:

- Tipiṭakadharo bhikkhu sabbaṁ tipiṭakaṁ suttaso byañjanaso padaso atthaso pajānāti.

[LT] *Tipiṭaka*-scholar, monk, to all, to three *Piṭaka*-text, by sutta, by consonant, by word, by meaning, knows.

i.e. A *Tipiṭakadhara*-scholar monk knows all *Tipiṭaka* by sutta, by consonant, by word and by meaning./.

TO[27.33]-suffixed words

To-suffix expresses **the ablative, the cause, the source, the locative, also as indicative**.

Examples after *sabbanāma*-nouns:

sabba<u>to</u>-from all, [**sabba+to**].

- Sabbaṁ sabbato sañjānāti.

[LT] To all thing, as a whole, knows well.

i.e. (A non-enlightened person) knows all things as a whole (coupled with wrong views).

Re: Mūla-pariyāya-sutta, Mūlapaṇṇāsa Pāḷi text.

ya<u>to</u>-since, starting when, at the time when, [**ya+to**].

- yato'haṁ bhagini ariyāya jātiyā jāto.

[**yatohaṁ**=***yato+ahaṁ***]

[LT] Since, I, sister, by noble, by birth, born.

i.e. Sister, since I was born by noble birth (I never killed any living being).

ta<u>to</u>-from there, for that reason, at that time, then [**ta+to**].

- tato cuto amutra udapādiṁ.

[this word **udapādi** explained before]

[LT] From there, having died, in such and such life (there, in such-and-such a place), appears, *i.e.* born.

i.e. Having died from that life, I was born in such and such life.

- tato naṁ anukampanti.

[LT] Therefore, to that person, sympathize.

i.e. Therefore, (deities) sympathize to that person.

- tato paṭhāya puriso pāpaṁ na karoti. puññaṁ eva karoti.

[LT] From that time, starting, man, to evil deed, not, does. virtuous deed, only, does.

i.e. Starting from then, man does not do evil deed. (He) does only virtuous deed.

Note: (1) **paṭhāya**=starting from. **pa√ṭhā+tvā**, **tvā** changed to **ya**. This verb serves as a conjunction and frequently found in the Pāḷi texts. (2) **eva**=only, a *nipāta*-particle.

ito-from this, here. [**ima+to**].

- Ito purimāya disāya vanaṁ atthi. tattha buddho viharati.

[LT] From here, in the east, in direction, forest, is. There, Buddha, lives.

i.e. Buddha lives in the forest (located) in the eastern direction from here.

etto, ato-from this.

- Etto aññaṁ kāraṇaṁ na vijjati.

[LT] From this, other, reason, not, is.

i.e. There is no other reason from this.

Kuto-whence, from where, why.

- Kuto tvaṁ āgacchasi?

[LT] From where, you, come.

i.e. Where do you come from?

TO-suffix,
expresses **indicative -** 'as':

aniccato-as impermanent
[**anicca+to**].

dukkhato-as *dukkha*
[**dukkha+to**].

anattato-as *anatta*
[**anatta+to**]

suññato-as empty
[**suñña**-emptiness**+to**].

- Bhikkhu sabbe saṅkhāre aniccato dukkhato anattato suññato passati.

[LT] Monk, to all, to conditioned things, as *anicca*, as *dukkha*, as *anatta*, as being empty, sees.

i.e. The monk sees all conditioned things as *anicca*, as *dukkha*, as *anatta* and as being empty (of me or mine).

TO[27.34]-suffix, as **ablative**

Example after most common nouns:

rājato-from king, for reasons of king, due to the king [**rāja+to**].

aggito-from fire [**aggi+to**].

udakato-from water [**udaka+to**].

- Rājato vā, aggito vā, udakato vā, corato vā bhogānaṁ bhayaṁ uppajjati.

[LT] From king, or, from fire, or, from water, or, from thief, or, of wealth, danger, arises.

i.e. The danger of wealths arises from the king, or from fire or from water or from thief.

ubhato-from both sides (**to**-suffix expresses the ablative) [**ubha+to**].

- Buddho ubhato sujāto mātito ca pitito ca.

[LT] Buddha, from both sides, born well, from mother, also, from father, also.

i.e. Buddha was born well from both sides of mother and father.

Note: (1) **sujāto**=well born, **su**-well√+**jana**-to born, **+ta+si**, a *kita* verb. The component consonant **n** of the root changed to **ā** by 585. (2) **mātito**=from mother side (3) **pitito**=from father side *[See Sutta 209]*.

dūrato-from distant direction, from far away [**dūra+to**].

- Puriso dūrato imaṁ vihāraṁ āgacchati.

[LT] Man, from afar, to this, to temple, comes.

i.e. Man comes from afar to this temple.

gāmato-from the village [**gāma+to**].

- Puriso gāmato āgacchati.

i.e. The man comes from the village.

nagarato-from the city.
[**nagara+to**].

- Bhikkhu nagarato vihāraṁ paccāgacchati.
[LT] Monk, from city, to temple, returns.
i.e. Monk comes back to temple from the city.

ekato-together, as one, as a whole
[**eka+to**].
- Sabbe mayaṁ ekato puññāni karissāma. Dhammaṁ ca carissāma.
[LT] All, we, together, to meritorious deeds, will do, to Dhamma, also, will listen.
i.e. We all will do meritorious deeds and will listen Dhamma together.

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KITA-VERBS
(affixed with indeclinable suffixes)

Note: These are not nouns, but auxiliary *kita*-verbs, shown together here because these words are classified in *abyaya*-group words due to being appended with **tuṁ**, **tave**, **tāye**, **tuye**, **tuna**, **tvāna**, **tvā** *abyaya*-suffixes. For detailed information, please refer to *kita*-verbs explained in a separate book.

FOUR(**tuṁ, tave, tāye, tuye**), **to**-infinitive (purpose-expressive suffixes):

TUṀ[28.34]-suffixed verbs

Karituṁ-in order to do.
[**kara+i+tuṁ**].
- Puriso kammaṁ karituṁ vanaṁ gacchati.
[LT] Man, to work, to do, to forest, goes.
i.e. Man goes to forest to work.

Vasituṁ-to live [**vasa+i+tuṁ**].
- Puriso idha vasituṁ icchati.
[LT] Man, here, to live, wants.
i.e. Man wants to live here.

Labhituṁ-to obtain [**labha+i+tuṁ**].
- Puriso dhanaṁ labhituṁ kammaṁ karoti.
[LT] Man, to wealth, to get, to work, does.
i.e. Man does work in order to get wealth.

TAVE29.34-suffixed Verbs

Kā<u>tave</u>-to do. [**kara+tave**].

- Puriso kammaṁ kātave vanaṁ gacchati.

[LT] Man, to work, to do, to forest, goes.
i.e. Man goes to forest to work.
Note: The root **kara** changed to **kā** per 595.

Gan<u>tave</u>-to go. [**gamu+tave**].

- Puriso vihāraṁ gantave gāmato nikkhamati.

[LT] Man, to temple, to go, from village, comes out.
i.e. Man comes out from village in order to go to the temple.
Note: The component consonant **m** of the root gamu changed to **n** per 596.

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TĀYE30.34-suffixed verb

Dakkhi<u>tāye</u>-to see
[**dakkha+i+tāye**].

- **Devatāyo buddhaṁ dakkhitāye rattiyaṁ jetavanaṁ āgacchanti.**

[LT] Deities, to Buddha, to see, at night, to Jeta-grove temple, come.
i.e. Deities come to the Jeta-grove temple at the night time in order to see Buddha.

Jagghi<u>tāye</u>-to loudly laugh at, deride.
[**jaggha+i+tāye**].

- Puriso itthīnaṁ sammukhe jaggitāye icchati.

[LT] Man, of women, in the presence/near, to loudly laugh, wants.
i.e. Man wants to loudly laugh in front of women.

Khādi<u>tāye</u>-to eat.
[**khāda+i+tāye**].

- Puriso pūvaṁ khāditāye icchati.

[LT] Man, to cake, to eat, wants.
i.e. Man wants to eat the cake.

TUYE[31.34]-suffixed verbs

Hotuye-to be [**hū+tuye**].

- Naro rājā hotuye icchati.

[LT] Man, the king, to be, wants.

i.e. Man wants to be a king.

Yācituye-to request.

[**yāca+i+tuye**].

- Naro rājānaṁ varaṁ yācituye icchati.

[LT] Man, to the king, to a reward, to request, wants.

i.e. Man wants to request a reward to (from) the king.

Jānituye-to know.

[**ñā+nā+i+tuye**, ***nā** and **tuye** suffixes].

- Bhikkhu dhammaṁ jānituye icchati.

[LT] Monk, to Dhamma, to know, wants.

i.e. Monk wants to know Dhamma.

Note: These **tave**, **tāye** suffixed words are mostly found in the Pāḷi verses.

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THREE Gerund-suffixes:

TUNA[32.34]-suffixed verbs

Kātuna-having done

[**kara+tuna**].

- Naro puññaṁ kātuna sukhaṁ labhhati.

[LT] Man, to meritorious deed, having done, to happiness, gets.

i.e. Having done meritorious deed, man gets happiness.

Note: The root **kara** changed to **kā** per 595.

Gantuna-having gone

[**gamu+tuna**].

- Naro vanaṁ gantuna khettaṁ kasati.

[LT] Man, to forest, having gone, to the field, plows.

i.e. Having gone to the forest, man plows the field.

Note: The component consonant **m** of the root **gamu** changed to **n** per 596.

TVĀNA[33.34]-suffixed verbs

Karitvāna-having done.
[**kara+i+tvāna**].
- Naro kammaṁ karitvāna dhanaṁ labhati.
[LT] Man, to work, having done, to wealth, gets.
i.e. Having done work, man gets wealth.

Gantvāna-having gone.
[**gamu+tvāna**].
- Naro gehaṁ gantvāna sayati.
[LT] Man, to home, having gone, sleeps.
i.e. Having gone to home, man sleeps.
Note: The component consonant **m** of the root **gamu** changed to **n** per 596.

Sutvāna-having heard.
[**su+tvāna**].
- Upāsako bhikkhuno dhammaṁ sutvāna pamodati.
[LT] Male-devotee, of monk, to Dhamma, having heard, delights.
i.e. Male-devotee delights in Dhamma of the monk after having heard it.

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TVĀ[34.34]-suffixed verbs

Karitvā-having done
[**kara+i+tvā**].
- Naro kammaṁ karitvāna dhanaṁ labhati.
i.e. A man, having done work, obtains wealth.

Gantvā-having gone [**gamu+tvā**].
- Bhikkhu vihāraṁ gantvā dhammaṁ carati.
[LT] Monk, to temple, having gone, to Dhamma, practices.
i.e. Having gone to the temple, the monk practices Dhamma.
Note: The component consonant **m** of the root **gamu** changed to **n** per 596.

Sutvā-having heard [**su+tvā**].
- Upāsako bhikkhuno dhammaṁ sutvā pamodati.
[LT] Male-devotee, of monk, to Dhamma, having heard, delights.
i.e. Male-devotee delights in Dhamma of the monk after having heard it./.

CONCLUDING VERSES

(These verses are composed by the author for the posterity)

(a) **Vākyamālā'yaṁ samattā, nāmapadehi saṁyutā,**
Subodheyyehi vākyehi, sotūnaṁ hitakārakā.

(b) **Paccekapāḷisikkhāyo, padavākyatthasahitā,**
Suvibhattā suniddiṭṭhā, suviññeyyā ca sabbaso.

(c) **Pālisotujanā sabbe, saddhāpubbena cetasā**
Paricayaṁ Punappunaṁ, vākyamālaṁ susaṅkhataṁ,
Niruttipāragū hontu, Pāḷivākyesu kusalā.

[Translation]

(a) This garland of sentences, relating to nouns, prepared with easy-to-understand-sentences, beneficial to the Pāḷi students, is complete.

(b) Each Pāḷi lesson has been prepared with word meaning, sentence meanings, well-explained, well-elaborated, understandable in all aspects.

(c) May all Pāḷi students be proficient in the Pāḷi grammar and Pāḷi sentences by repeatedly studying this well-prepared text of the garland of sentences with a spirit of dedication.

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GRAMMATICAL NOTES ON THE VERSES

These notes are provided for those with keen interest so that they can progress in the study of Pāḷi without much difficulty. Composing Pāḷi stanzas of various kinds is a big challenge and translating and understanding them is also challenging. The reasons for being so are very clear. The verses are differently structured and composed from the way plain sentences are written.

Before translating,

(1) The verse needs to be smoothed out by re-arranging words into the normal sentence format.

(2) One also needs to understand both the meaning, structure and syntactic relation of each word inside the verse such as being able to know what is the subject and its corresponding verb and so on based on the case-ending of words.

Here is re-arrangement of verses into plain sentence:

(a) Nāmapadehi saṁyutā, Subodheyyehi vākyehi saṁyutā, sotūnaṁ hitakārakā ayaṁ vākyamālā samattā.
[**Vākyamālā'yaṁ** = ***vākyamālā+ayaṁ***]. **saṁyutā** (fastened together, bundled, bound, fitted) is 'syntactically related' with two words ending (*vibhatti*) in instrumental plural case, so shown two times. [**subodheyyehi** is a modifier word to **vākyehi**].

(b) Paccekapāḷisikkhāyo padavākyatthasahitā. Suvibhattā. suniddiṭṭhā. sabbaso ca suviññeyyā.
[This verse is so clear and simple in the way words are positioned and the meaning implied. Therefore, it does not need any re-arrangement of words except a minor change].

(c) Sabbe Pāḷisotujanā susaṅkhataṁ vākyamālaṁ saddhāpubbena cetasā Punappunaṁ Paricayaṁ Niruttipāragū Pāḷivākyesu kusalā hontu.
[**paricayaṁ**=**paricayantā-**practicing, a *gacchanta*-group present participle noun serving the role of both adverb and adjective to **sotujanā** ending in the nominative plural].

This final verse **(c)** expresses an ardent and noble wish of the author for all learners of Pāḷi.

MEANINGS OF WORDS AND THE EXPLANATION OF GRAMMATICAL POINTS:

1. VERSE (a)

(1) **nāmapadehi**=by noun words [**nāma**-noun+**pada**-word, **+hi**, *cn*]

(2) **saṁyutā**=relating to [**saṁ√yuja+ta+si**, a modifier *kn* to **padamālā**]

(3) **Subodeyyehi**=easy to understand [**su**-easy, **√bodheyya**-to know, **+hi**. **Bodheyya**-**budha+ṇya**, *kita*-noun]

(4) **vākyehi**=with sentences, **vākya**-sentence, **+hi**. **vaca+ṇya**, *kn.*

(5) **sotūnaṁ**=for the students, learners, [**su+tu+naṁ**, *kn*].

(6) **hitakārakā**=which creates the benefit, beneficial, [**hita√kara +ṇvu+si**, *kn*]

(7) **ayaṁ**=this [**ima+si**]

(8) **vākyamālā**=the flower of sentences, an idiomatic expression, a compound noun, the last somponent word **mālā** is **kaññā**-group noun. So, the two modifier words **saṁyutā** and **hitakārakā** have to end in nominative singular case, **ā**-ending because they modify two words **ayaṁ** & **vākyamālā**.

(9) **samattā**-ends, complete [**saṁ√apa**-to reach, **+ta+si**, a *kita*-verb]. This final *kita*-verb also has to end in nominative singular case **ā**-ending as it is syntactically related to its feminine gender subject-word **vākyamālā**.

Note: The students may not at first understand the **rule of placing correct ending of words** in a sentence or in a verse until they gain substantial degree of grammatical knowledge, skill, familiarity and progress.

2. VERSE (b)

(1) **Paccekapāḷisikkhāyo**=each Pāḷi lessons, [**pacceka**-each **+ Pāḷi** + **sikkhā**-lesson, **+yo**, *cn*]

(2) **padavākyatthasahitā**=being with word, sentence meaning. [**pada+vākya+attha**-meaning + **sahitā**-being together, **saha**-together+**i**-to be, **+ta+yo**, *cn*]

(3) **Suvibhattā**=well-explained, well analysed [**su**+**vi√bhaja +ta+yo**, *kv*].

(4) **suniddiṭṭhā**=well-elaborated in detail [**su+ni√disa+ta+yo**, *kv*].

(5) **sabbaso ca**=in all aspects.

(6) **suviññeyyā**=easy to know [**su**-easy, **vi√ñā**-to know, **+ ṇya + yo**, *kv*].

3. VERSE (c)

(1) **sabbe**

(2) **Pāḷisotujanā**=Pāḷi students [**Pāḷi+sotujana**-student, **+yo**, *cn*]

(3) **susaṅkhataṁ** = well-prepared [**su**-well, **saṁ**-well, **√kara+ta+aṁ**, *kn*]

(4) **vākyamālaṁ** [**vākyamālā+aṁ**, *cn*]

(5) **saddhāpubbena**=faith or dedication-led [**saddhā**-faith, dedication, **+pubba**-being preceded by, *cn*]

(6) **cetasā**=with mind [**ceta+nā**].

(7) **Punappunaṁ**=again and again [**puna**-again, +**puna**-again, **+aṁ**, adv, an extra **p** added, *adv*]

(8) **Paricayaṁ**=by studying [**pari√ci+anta+yo**, *adv*, *prp*]

(9) **Niruttipāragū**=grammar experts [**nirutti**-grammar, + **pāragū**-experts, being proficient, **+yo**, *kn*]

(10) **Pāḷivākyesu**=in the Pāḷi sentences [**pālivākya+su**, *cn*]

(11) **kusalā**=skilled, [**kusala+yo**]

(12) **hontu**=may be, *āv*.

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Manual of Pāḷi Grammar (I), a three-volume set, is a unique, comprehensively detailed explanation of Pāḷi Grammar. Free from unnecessary technical jargon, it simplifies the complexity of grammar through a systematic classification of Pāḷi nouns. Brief morphological notes and word break-downs are integrated wherever necessary thus synthesizing both an ancient mode of morphology-based study and contemporary ways of learning from a linguistic perspective. Intended to be used alongside **Kaccāyana's Pāḷi Grammar**, this manual is a practical guide based on more in-depth analysis and applied Pāli grammar suitable for serious students.

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MANUAL OF
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